

THE
YOUNG MAN'S
GUIDE,

THROUGH THE
VVilderness of this VVorld

TO THE
HEAVENLY CANAAN.

Shewing him how to carry him-
self Christian-like, in the whole
course of his Life.

By *Tho. Gouge*, Minister of the Gospel.

*Wherewithal shall a Young Man cleanse his way,
by taking heed thereto, according to thy Word?
Psalm 119. 9.*

L O N D O N :

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The Epistle Dedicatory to the Youth of *England* ; especially to those who are in or about the City of *L O N D O N*.

S I R S ;

THough I fear you are not all of you in so good a condition for your Souls, as that I may apply those words to you without exception, which are in *1 Joh. 2. 14. I have written unto you, Young Men, because you are strong, and the Word of God abideth in you; and ye have overcome the wicked one: yet the Searcher of all hearts knoweth, that I have written this Preface, and the ensuing Treatise to you, out of an earnest desire that it might be so with you.*

My self, and others, that stand upon the Brink of Eternity, by reason of Age, can see better than your selves (because we have had experience of it) that your Youthful time is a dangerous time; wherein, however you may now rejoyce, yet if you take not heed, you may contract such guilt to your Souls, as may make you to mourn hereafter, yea for ever, *Prov. 5. 11, 12, 13.*

You are apt to put by Convictions, and the Calls of Grace, in hope of longer life; and so to be unwilling yet to repent, because you are too confident that yet you shall not die; as if Holiness were not a thing in reason for such as you are.

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But doth God put off doing good to you, till you are Old? Is he not *Now* preserving of you, and providing for you while you are Young? Why then will you put off the doing service to him till you are Old? What horrible unthankfulness is this to God? What ground have you to think, that you shall live so long? or that you shall without fail die Gods Servants, if you live Slaves to Sin and Satan?

But because I intend to be brief in the way of an Epistle, (for the Porch must not be too great, where the House it self is but little) therefore I will say somewhat briefly to you, as you may be considered under a twofold distinction; then to you all in general.

1. Some of you are the Children of godly Parents, others are nor.

2. Some of you are yet in your Apprenticeships and Service; and with others of you that time is expired.

You that are the Children of godly Parents, Oh if you should not be good, what can you have to plead for your selves? I take it for granted, that you have had the advantages of your Parents gracious instructions, holy examples, and fervent prayers. Have you forgotten what charge they laid upon you to fear the Lord? much like to that of *David* to *Solomon*, 1 Chron. 28. 9. *And thou Solomon, my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.*

Why will you let the Pains, the Prayers, the Tears, the Desires, the Hopes of your Fathers that begot you, and your Mothers that bare you, to be lost and frustrated? If your Parents be yet alive, would it not be the joy of *their* hearts, to see that God had Circumcised *yours*? And if they be dead, will you not be afraid to meet them at the Tribunal of Jesus Christ, in an Unregenerate condition? It was no small mercy to you, that God should make you to be the Seed of the Righteous: and it will be no small aggravation of your sin, if you should

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should not be a *Righteous Seed*. Perhaps besides your immediate Parents, your Forefathers and Ancestors were such as walked with God in their several Generations; and so godliness hath (through Free Grace) been, as it were, intailed upon your House, from one Age to another. Now what a dreadful thing would it be, if any of you should cut off the intail of Godliness! or that you should go to Hell, whose Parents are going, or gone to Heaven!

As for you whose Parents are not godly, that must not keep you from labouring to be so, because if they are not such, yet they should be such.

And, as I said before, to those whose Parents were gracious, that it would be a dreadful thing for them to cut off the intail of Godliness; so now I say to you whose Parents are wicked, that it would be a blessed thing for you to cut off the intail of sin: which if you shall do, will also cut off the intail of those Judgments which otherwise might come upon you for your Fathers iniquities. Read to this purpose *Ezek. 18. 14, 15, 16, 17*. And oh what an honour will this be to you, if you shall do that which is right in the sight of the Lord, when those out of whose bowels you came, did that which was evil! Mark what notice is taken, by way of commendation, of Young *Abijah*, the Son of wicked *Jeroboam*, because *in him was found some good thing towards the Lord God of Israel, in the house of Jeroboam, 1 King. 14. 13*. It is matter of great thankfulness and rejoicing to any beholder, that good Children should come even out of a good Family: but that the Branches should be holy where the Root was not, is matter of greater admiration and praise. And yet such wonderful mercy doth the Lord sometimes shew to some Children, who neither by the Fathers, nor Mothers side, can plead any right to the Covenant of Grace. Be not discouraged therefore from looking after the Promise, because you are not, according to the Natural Birth, the Seed of true Believers: but repent, and believe the Gospel; and then, instead of that, (and which is more than that) you will, according to the Spiritual Birth, be the Sons of *Abraham*, yea the Sons of God.

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Now, in order to the second distinction. Some of you are yet in your Apprenticeship and Service, in which you ought to behave your selves with that obedience to your Governours, with that diligence and faithfulness in the duties of your Places, that you may be blessings to the Families into which God by his Providence hath called you. Take heed of pride, stubbornness, idleness, evil company, and of wronging your Masters in the least kind. Be much in the consideration and imitation of *Jacob*, and *Joseph*: The first of which served *Laban* with all his power, *Gen.* 31. 6. And the other was so careful and conscientious in his Masters business, that he made him Overseer of his House; and put all that he had into his hands, *Gen.* 39. 4.

I would advise you to get such Scriptures by heart, which instruct Servants in their duties, especially these, *Ephes.* 6. 5, 6, 7, 8. *Col.* 3. 22, 23, 24, 25. *1 Tim.* 6. 12. *Tit.* 2. 9, 10. *1 Pet.* 2. 18, 19. &c. Take your Bibles, and turn to these places; read, remember, and practise them.

And because there is a sort of wicked Young Ones, who not being contented with being vile themselves, do desire to draw others into the Fellowship of their works of darkness; therefore let not that word depart from you, in *Prov.* 1. 10, *My Son, if sinners intice thee, consent thou not*: And verse 15. *My Son, walk not thou in the way with them, refrain thy foot from their path*. See also *Prov.* 4. 14, 15. &c.

And now for you, Young Men, whose years of Apprenticeship are expired, and who are no longer Servants, because you are free from your Masters. You have a wide World before you; take heed that you be not lost in it, by wandring from the Paths of Gods Commandments, either

1. In the abusing of your Liberty; or,
2. In the using of your Trades.

As for your *Liberty*: Remember, that though the Yoke of your Masters be off, yet you must keep the Yoke of Christ on: or you must take it upon you, if yet you have not. As you had a Master on earth, whose Servants you were to be for a certain time, so you have

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have a Master in Heaven, whose servants you must be for ever, And this will be no unwelcome news to you, if you do but understand what a good Master the Lord is to all that serve him in sincerity, and with all their heart. Though therefore you have obtained freedom from man, yet you must not take any freedom to sin against God; and though you are, in that respect, at your own dispose, yet you must not live as if you were your own. I think that Young Men, at the coming out of their time, had need count it one of the special times of their life, wherein they should be most watchful. For it may be easily observed in too many, that there is such prophaneness then manifested, as if Hell were broken loose.

In the using of your Trades and Callings, you must manage all things, as those that do not make mens practices, but Gods Precepts the Rule of your Buying and Selling. Beware of the love of Money, which is the root of all evil; and be sure you go not out of Gods way to get an Estate. That will be sad gain at last, which brings the loss of the Soul. It is mens horrible unbelief, and ignorance, and distrustfulness of Gods All-sufficiency, that makes them think they shall not get enough for themselves, and theirs to live comfortable upon, unless they should stretch their Consciences beyond the due bounds. And know, that what is unjustly gotten, will be followed with a *Blasting*; when that which is honestly come by, will be followed with a *Blessing*.

And now for a Conclusion to all of you. What hath hitherto been spoken, is but, as it were, to prepare you a little for that great Duty of *Remembering NOW your Creatour in the days of your YOUTH*. Be sure you never well remember your selves, if you forget the Lord. When the Prodigal Son came to himself, he presently thought of returning to his Father, *Luk. 15. 17, 18, 19.* Notwithstanding all your sins against God, his Bowels of Love will receive you, if you do not refuse the mercy that is offered to you. He knows as well how to pardon the Penitent, as to punish the Impenitent. It is his infinite goodness to your Souls, that
you

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you should have some to warn you before it be too late. In the number of which I have desired to be one, out of an hearty well-wishing to your Eternal good. Read and consider what follows, and the Lord give you understanding, and add his own blessing; teaching you faithfully to improve all the helps and furtherances he is pleased to vouchsafe unto you for your Souls advantage.

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CHAP. I.

The Exposition of the Words.

Eccl. 12. 1. Remember now thy Creatour in the dayes of thy Youth, while the evil dayes come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

THE Royal Preacher King Solomon in the latter part of the foregoing Chapter, doth by an emphatical Irony dissuade young men from those youthful lusts, and sensual pleasures, whereunto they are naturally addicted; and that by the consideration of that dreadful account they are to give unto God at the great day, as vers. 4. *Rejoyce O young man in thy youth, and walk in the wayes of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into Judgement.* As if he had said, since thou art so set upon it to have thy will, and thy way, to suck the sweet, and make the best of what is before thee, take thy course, take thy fill of thy pleasure, ease, and hearts-content whilest thou livest: but remember what comes after, and know
B that

that for all thy sweet morsels, and pleasant draughts, for all thy pleasant sins, and youthful liberties, and those vain, and wicked courses, wherein thou now takest such content and delight, God will bring thee into judgement: die thou must, thou knowest not how soon, and after death thou shalt be brought before Gods Tribunal, there to answer for all that thou hast done, and receive a just recompence of reward. Remember this, O young man, and then go on thy way at thy peril.

A serious consideration of the judgement of God would be an excellent means to abate the heat of lust, and take off young men from those sensual delights, wherein they are commonly so drench'd and drown'd.

Solomon having thus dissuaded young men from their youthful lusts and pleasures: In the beginning of this Chapter he perswades them to the seeking of God, and that from their youth, and younger years, by several arguments.

The first is couched in the four first verses of this twelfth Chapter, taken from the unfitness of old men to set themselves to the service of God, which they have neglected all the former part of their lives: *Remember now thy Creatour in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.* Briefly to clear the words.

Remember.] Young men of all others in this case have but short memories, are apt to forget God, his wayes and Judgements, and to leave the care and minding hereof to their old age. Therefore the Wise man knowing how unfit and unseasonable that would be to enter upon so great a work adviseth them to begin berimes, and early to fix their thoughts on God, and to consecrate their strength, from the very first to him. For this remembrance in the text doth not only import an *Act of memory*, but such a calling to mind as works upon the affection, and practice, so as to set us a doing of what we know an dremember.

To remember God is the same as to know God, to love, and fear, and serve him. 'Tis the same counsel which Solomon here gives, which once he received from his aged Father,

Father, 1 Chron. 28. 9. *And thou Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart, and willing mind.* As God is said to remember man, when he thinks upon him to do him good : So man doth then remember God, when he thinks upon him to do him service.

Thy Creatour. From whom thou hadst thy being, and well-being, thy Creation and Preservation; and therefore owest thy self, and service unto him. As thou art from God, so thou oughtest to love and live unto him : he made thee this living soul after his own image, and thereby as thou art more capable, so art thou the more obliged unto him; and that

Now in the dayes of thy Youth (Which is the prime of thy time, the flowre of thine age, the strength of thy life, when thou art able to do him the best service. God will be served with the best of all thy strength, and will not be put off till thy strength be gone : therefore now in the flowre of thy youth give up thy self unto him.

While the evil dayes come not, nor the years draw nigh, when thou shalt say *I have no pleasure in them.* That is before old age seiseth on thee, which will be full of pains and sorrows, so that thou canst take no delight in any thing, neither canst thou find any desire or strength for service. Here the *dayes of old age* are called *evil*, because men are then subject to manifold infirmities, and afflictions, as if he had said, seeing the *Elder dayes* are like to be *evil dayes*, full of pains and griefs, be sure thou do not add thereunto the bitterness of thy youthful lusts, and pleasures, and the burthen of those duties which should have been the business of thy youth. Shall the sins, and the works of an whole age be laid upon thine aged Shoulders? what an intolerable burthen will that be to thee? who wilt find it hard enough for thee to bear up under thy diseases, and infirmities. Be doing rather now in the dayes of thy youth, lay up against the time to come, be aforehand with thy necessary work, get to be rich in grace, abundant in good works, serving the Lord in holiness and righteousness all the dayes of thy life; which may comfort thine heart against the evils of thine old age, that so it may not be unto

thee an *evil*, but as it was to *Abraham*, a *good old age*, Gen. 25. 8.

The drift of the Wise man in these words is to stir up young men to consecrate their youth, and younger years, especially, to the remembring and serving of God: because old age, being full of weakneses and infirmities, is very unfit then to begin to serve God, or to mind the great work of Repentance and Reformation.

CHAP. II.

Containeth the grand proposition, with the Reasons thereof.

FROM the drift and scope of *Solomon* in these words, may be raised this point of Doctrine.

Doct. *It is a duty incumbent upon all young men to consecrate the prime and strength of their dayes to the service of God.* So to remember God, as to devote themselves to him. This was Typified under the Law, where the Lord required the *first-fruits* to be dedicated unto him, the *first-born* to be sanctified unto him, and the *young Bullocks and Lambs* to be offered in Sacrifice unto him. Which was written for our learning, to teach and instruct us, to offer unto God the service of our youth as well as of our old age. And is it not most equal that as the *first-fruits* of other things, so the *first-fruits* of man, of his ripened understanding and affections, should be given unto God? Was the Lord greatly offended when as men reserved the best of the flock to themselves, and offered the old, the blind, and the lame unto him? And will he be well-pleased that we devote our youth, and younger years to the service of Satan, and the satisfying our own lusts, and reserve for him only our decrepit old age?

This is likewise commended to us in the example of divers *young men* recorded in Scripture. We read of *Isaac*, that while he was *young* he accustomed himself to

to prayer and meditation, Gen. 24. 63. Of *Josiah*, that when he was eight years old, he did that which was right in the sight of the Lord: And in the eighth year of his reign, while he was yet young, he began to seek after the God of David his Father, 2 Chron. 34. 1, 3. Of *Obadiah*, that he feared the Lord from his youth, 1 King. 18. 12. And of *Timothy*, that from a Child he had known the holy Scriptures, which were able to make him wise unto salvation, 2. Tim. 3. 15. If any shall ask, wherewithal shall a young man cleanse his way? Surely by following the example of such rare young men as these were.

The Reasons of the point.

Reas. 1. *Youth is the fittest time that can be given unto God, as being the Spring time, and excellentest part of thy life.* In the grave there is no serving God: in thine old age it is bad serving him, by reason of the manifold weaknesses and infirmities which do accompany the same: therefore thy *Youth* must needs be the fittest time for his service. For,

1. *Youth is most active and vigorous, quick and lively, being not at all clogged with the infirmities of age.* Then is thy body strongest, thy wit sharpest, and thy memory most capable, and retentive. How unworthy then is it for thee to Sacrifice thy youth to *Bacchus* and *Venus*, to ungodly sensuality and luxury, and at last to lay thine old bones upon Gods Altar? O, what Pity is it, that the Devil, the world, and the flesh should have thy cream and flour? And how shameful that God, to whom thy whole life is due, should have only thy bran, and dreggs?

2. *Youth is the time of strength, and the service of God being no easie work calls for thine utmost strength; the strength of thy body, as well as the strength of thy mind.* Our Saviour requires, *strive to enter in at the strait gate.* The word in the Greek *ἀγωνίζεσθαι*, signifieth a striving with our utmost skill, strength, and activity, as wrestlers do for mastery. And saith the Apostle, *work out your salvation*, where the word in the Original *καταργήσεις*, signifieth to work with the greatest industry. Old men whose strength is wasted, are like to make but poor wrestlers, and as poor workers:

workers : And therefore what fitter time can there be in earnest to set upon the difficulties of Religion , and Godliness, and the mighty and weighty works thereof, than in the strength of our days?

Reas. 2. *The service of thy Youth is the most acceptable service unto God.* When Abraham manifested his willingness to sacrifice his young Son Isaac , upon the Command of God , oh how kindly did the Lord take it ! and there-upon promised, yea swore unto him , saying , *Because thou hast done this thing , that in blessing I will bless thee,* Gen. 22. 16. In like manner , if thou shalt consecrate thy younger years unto God , which is (as it were) to sacrifice thy Isaac , he will take it kindly at thy hands, and thou shalt be remembered with a blessing in thine age : *for with such sacrifices God is well pleased.* When our Saviour heard the rich man in the Gospel say, *All these Commandments have I kept from my Youth* , the Evangelist noteth, that *beholding him he loved him*, to shew possibly, how he loveth the service of young men, how pleasing and acceptable it is to him. And it is questionable, whether God who calls for the first fruits of thy life, if thou deny him that , will accept the gleanings of thine age.

Reas. 3. *Another reason may be taken from the momentary shortness, and mutable uncertainty of thy life.* So short it is, that the whole of it, from first to last, is little enough for thy necessary work : To get an interest in Christ, to mortifie thy Lusts, to furnish thy self with Grace , to fill up thy fruits of righteousness, and thereby to make sure to thy self a better life ; believe it, these are not the works of a few days or hours.

And so uncertain is thy life, that thou hast no assurance of living one day longer. We are all but Tenants at will; and may be turned out of our Earthly Tabernacles whensoever our great Landlord pleaseth , even at a quarters , yea at a minutes warning. And therefore as thou hast any regard to the Eternal welfare and Salvation of thy precious Soul , it becometh thee now , even now to set to thy work , to abandon thy sins , to close with the tenders and offers of Jesus Christ, to give up thy self to the service of God ; for
thou

thou knowest not what a day-or an hour may bring forth.

A man that hath a work of great consequence to be done, and but one day for the doing it, had need rise early in the morning, and with all possible speed to fall upon it. This is thy case, thou hast a great work to be done, even the Salvation of thy precious and immortal Soul; and but a little time allowed thee for the doing of it, and that very uncertain. Dost it not then concern thee speedily, without any further delay, to set about it, and to improve thy precious time to the best advantage?

Real. 4. *May be taken from the uncertainty of Conversion in thine old age.* Though thou wert sure to live long, even to old age, and thereupon shouldst give up thy self to thy sensual liberties, and encourage thy self therein by the hopes of an after-repentance; yet how canst thou be sure, that then at last thou shalt repent? Conversion is not in mans power, it is the work of God which he is pleased to work on whom, and when he will. God is merciful to offer grace, but he is just also to punish the neglect thereof. I have read a story of a prophane Fellow who was often wont to say, he doubted not but that he should repent at last, if he had but time to say three words, *Domine miserere mei, Lord have mercy on me.* Not long after, riding over a crazy Bridge, both Horse and Man fell into the River: but instead of saying the former words, he cryed out in these three words, *Capiat omnia, Daemon, the Devil take all.* Young men, let this be a warning to you all, venture not on to morrow, but *to day if ye will hear his voice, harden not your hearts,* Psal. 95 7. Now God calleth and inviteth thee to turn from thy sins unto him, and in good earnest to set upon the practice of an holy life. He now knocketh at the door of thine heart, offering to enter, that he may dwell in thee; but if thou refuse to let him in, how knowest thou whether ever he will knock again? and what if he should not? O what if he that knocks at thy door to day, should (if thou now open not) never knock, or look after thee again for ever? O where must thine everlasting dwelling then be?

Real.

Reas. 5. May he taken from the manifold mischiefs which will follow upon thy continuing in thy sinful course of life, without turning unto God.

1. *The longer thou continuest in any sin, the stronger it will grow; and the more hardly be subdued. The longer a Tree is suffered to grow, the deeper rooting it taketh, and the more hardly will it be plucked up. In like manner, the longer thou continuest in sin, the deeper rooting will it take in thee, and with the greater difficulty be removed. As therefore we would condemn him of extream folly, who essaying to pluck up a young Plant, and finding some difficulty therein, should let it stand till it had taken deeper rooting in the ground, and then attempt to pull it up: So alike, nay much more foolish is that man, who, in his Youth and younger years, finding some difficulty in turning from his sins unto God, should put it off till his sins had taken faster hold in him, supposing that then he should more easily do it. The truth is, 'tis rarely seen, that such who give up themselves to the service of sin and Satan in their Youth, do serve God in their Old Age. How seldom do we hear of an old sinner converted? Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, who are accustomed to do evil, Jer. 13. 23. As if it were a thing impossible for one that hath continued long in a course of sinning, to leave and forsake it, and to give up himself to the service of God. Surely with man it is impossible, though not with God, unto whom all things are possible: It will be therefore thy wisdom betimes, even in thy Youth, to set thy self against the power of thy corruptions, lest they grow too strong in thee to be mastered and subdued.*

2. *Continuance in a course of sinning will so insensibly harden the heart, that thou wilt find the work more difficult. Though thou mayst flatter thy self with a conceit that thou wilt cast off thy sins, and become a new man hereafter; yet thou wilt find by sad experience, that the longer thou detainest them, the harder it will be to part with them; for every sin doth not only bring a guilt upon the Soul, but likewise a stronger inclination*

tion to the practise thereof. How many be there, who in their Youth, and younger years, were wont often to say, it is too soon to part with our beloved sins, there is time enough for that hereafter? but when their hereafter hath been come, then have they said, it is too late; our hearts are so hardened, that now we cannot repent.

3. *The longer thou deferrest thy Reformation and amendment, the greater indisposition and disability wilt thou find in thy self thereunto.* Thine understanding will be more and more darkened with the mist of ignorance; they will, through custom in sinning, be more stubborn and refractory to the Will of God revealed in his Word: Thy Conscience will be more and more scared; yea, all the powers of thy Soul will be more and more distracted with Earthly cares and businesses: What folly then must it needs be, to put off thy serving of God from thy younger to thine elder years?

4. *By continuing in a course of sinning, we come to a custom and habit in sinning, which will be hardly left or broken off.* For custom in sin takes away all conscience of sin, and hardeneth the heart more and more against God, and godliness: yea, Custom is another nature; and that which is natural, is not easily changed. It is found by experience, that such who have been long accustomed to drinking, swearing, or any other vices, are very hardly reclaimed from the same: What egregious folly then must it needs be in any, who now finding it somewhat difficult to break off his course of sinning, and betake himself to a strict course of life, should defer it longer, till the corruption of nature, through custom of sinning, grow stronger and stronger in him? If ever therefore thou intendest to give over thy sinning Trade, and to devote thy self to the service of God, it will be thy wisdom speedily to set upon it, before thy sins be confirmed by Custom.

5. *Thy long continuance in a sinful course of life, will make thy Repentance much more grievous and bitter.* Some men in their New-birth feel far greater pangs and throws than others; some are even on the wrack through dreadful horrors in their Consciences, and a deep

deep apprehension of the wrath and vengeance of God due unto them for their sins: and these are usually such as are either guilty of some gross and heinous sin, or else have for a long time run on in a course of sinning against God. *St. Paul* having been a blasphemer, and a persecutor of the Church of God, his New-birth cost him many a bitter throw; he was so deeply humbled and cast down with a sight and sense of his sins, and heinousness of them, that for three days he did neither eat nor drink, *Act. 9. 9.* *Mary Magdalen* having been a notorious sinner, it is recorded, that at her Conversion she wept so abundantly, that she washed the feet of our Saviour with her tears, and wiped them with the hairs of her head, *Luk. 7. 38.* And indeed most mens sorrow and humiliation for their sins, is usually suitable to the number and heinousness of their sins. As therefore thou wouldst avoid those dreadful terrours, and bitter throws, those heart-melting sorrows which possess many in their New-birth, it will be thy wisdom speedily, even now in thy Youth and younger years, before thou hast contracted many great and heinous sins, to ingage thy self in the ways of godliness.

6. *Continuance in sin, without sincere repentance, will make thy condemnation more intollerable.* By delaying to turn from thy sins unto God, as thou dost prepare more matter for thy grief and sorrow, so thou dost treasure up more fuel for thine everlasting burning; which the Apostle plainly expresseth, *Rom. 2. 5.* *But thou,* saith he, *after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and Revelation of the righteous Judgment of God, who will render to every man according to his deeds, whether they have been good or bad.* So that continuance in sinning, without true and unfeigned repentance, must needs occasion an heavier weight of vengeance at the last: For he that adds to his sins, doth certainly add to his own punishment, treasuring up wrath against the day of wrath, and gathering, as it were, more wood to increase those flames which shall burn to all Eternity.

Reas. 6. *May be taken from the benefits which follow and accompany thine early serving of God.*

1. *Thereby*

1. Thereby thou wilt prevent manifold sins, especially thy youthful lusts, which to many prove very bitter in their Age, when God is pleased to set them home upon their Consciences, or suffer them to fly in their faces. As every Calling, so every Age of life hath its special and peculiar sins, unto which it is most subject. Thus *Covetousness* is usually the Old Mans sin, and *Voluptuousness* the Young Mans sin; the remembrance of which oft-times is very grievous in Old Age: Therefore *Job* speaks of some wicked men, (*Job* 20. 11.) whose bones are full of the sins of their Youth; meaning, that they feel more smart of them in their old age, than ever they found pleasure and delight in them in their Youth. It must needs be a sad burthen, when men in their old age do feel the heavy weight of their Youthful lusts: And yet what more ordinary? we read of *Job*, that though he was one that truly feared God, and eschewed evil, as God himself testifieth of him, *Job* 1. 8. yet was the remembrance of the sins of his Youth very bitter unto him. Thou writest bitter things against me, and makest me to possess the sins of my Youth, saith he, *Job* 13. 26. Oh then how bitter and grievous will they be unto them, who in their Youth do wholly prostitute themselves to lust and lewdness?

Such as in their younger years have taken great pains, and thereby got heats and colds, are apt to cry out of Aches and Stitches in their Age. Young sinner look for it, thy early pleasures, and youthful wantonness, and that drudgery which they have put thee to, are like to be Stitches in thy aged sides, and Swords in thy heart and soul.

Oh young man, how should the consideration thereof stir thee up even now in the days of thy Youth to remember thy Creator, and to dedicate thy self unto him! thereby thou mayst prevent both thy present sins, and these bitter returns they are otherwise like to make thee after many days.

2. By thine early serving of God, the exercises of Religion will be more pleasant and easie unto thee. For often use will bring thee to a custom, and long custom will work in thee an habit, which will be easie and familiar;

liar; and habits, whether good or evil, will be more easily gotten in Youth, than in Age. We find by daily experience, when young men are put Apprentices unto such Trades as are hard to be learned, they soon attain unto the mystery of them, and become dexterous therein: Whereas if men in their old age should set upon the learning of them, they would never attain unto any perfection therein. In like manner, if thou from thy Youth wouldst accustom thy self to the exercise of Religion, and works of Sanctification, thou wouldst sooner attain the skill and practice of them: Whereas if thou shouldst put them off to old age, they would come off very hardly, and thou wouldst find thy self very unapt, and untoward thereunto.

3. *The sooner thou beginnest to serve God here, the the greater will be thy reward hereafter in Heaven.* For thy reward there will be proportioned to thy work here. Though no man shall be rewarded for his works, but only for the Merits of his blessed Saviour Jesus Christ; yet God of his free grace hath promised to reward us according to our works, as the Apostle expresseth, Rom. 2. 6. *He will render to every one according to his deeds*; implying, that the measure of glory hereafter shall be proportioned to the measure of our sanctification and obedience here: So that I may apply that of the Apostle, (1 Cor. 9. 6.) *He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.* Look as here mens Harvests are usually answerable to their sowing; in like manner the reward of Gods people in Heaven, shall be answerable to the seed which is sown by them here: he who soweth liberally here, abounding in duties of Piety, and works of Righteousness, shall have a liberal reward in Heaven. Now the sooner any man beginneth to ingage his heart to God, the more service will he do him in this life, and consequently the greater reward shall he have from him in the life to come. Oh what stronger argument, or greater encouragement than this, can Young Men possibly have to devote and consecrate themselves from their Youth, and tender years, to the service of their Creator?

The point being thus proved by Scripture, Examples, and Reasons, come we now to the application thereof.

CHAP. III.

Containeth a sharp reproof of those who devote their Flower and Prime to the service of Satan, and their sinful lusts, and reserve their decayed strength for God.

Use 1. **I**S it a duty incumbent upon all Young Men to consecrate themselves to the service of God? then such are to be reprov'd, who devote their Flower and Prime to the service of Satan, and their sinful lusts; and reserve their decayed strength for God, and his service, accounting the very dregs, and refuse of all, to be good enough for him, for whom the best and principal is not worthy.

Under the Law they were forbidden to offer any thing unto the Lord that had a blemish, or that were lame and blind, Lev. 3. 1. 22. 18, 19, 20. and Deut. 15. 21. And for transgressing this Law, the Lord reprehended his people by the Prophet, Malachy 1. 8. *If ye offer the blind for Sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now to thy Governor, will he be pleased with thee, or accept thy person, saith the Lord of Hosts.* Was the Lord greatly offended; when as men reserved the best of the Flocks to themselves, and offered the old, the blind, and the lame unto him? And will he be well pleased, that thou shouldst dedicate thy best unto Satan, and reserve for him only thy decrepit, lame, and withered age, when as thy body is full of diseases, and thy mind of infirmities? Will God accept the Devils leavings? Shall sin have thy blood, and thy spirits, and thy marrow, and thy God be put off with skin and bones? He that hath had the best, may even take all: God will laugh at

at thee in thy Evening, who laughst at him in the Morning of thy days.

Is it not extream folly while the Ship is sound, the Tackling good, the Marriners hail and strong, to lie playing and sporting at Road; and when the Ship is crazy, the Tackling weak and rotten, the Marriners sick, then to hoysse up sail for a Voyage into a far Country? And how wise a man art thou, who wilt delay the Voyage for Heaven till thy Vessel be broken, and those Worms, thy Lusts, that have been bred in it, have eaten it through, and made it utterly useles?

We generally confess that our sins must be left, and that God must be sought and served, but we cannot accord of the time when to begin. One saith, he will begin when he hath served his Apprenticeship, and is out of his time; another, when he is made Free, and set up for himself; another when he is Married; another when he is Old. Thus every one is apt to procrastinate. The whole World almost are men for *hereafter*: When must God be minded? Hereafter. When must these souls be looked to? Hereafter. When must these sins be sent packing? Hereafter. When we have served our selves of this World, then we'll be for the other World: and when we have satisfied our Lusts, then we will satisfy our Consciences; and when we are unfit and unable for any thing else, then we will follow God. When we are scarce able to turn our wearied bones in our bed, then will we think of turning to him. Canst thou think God will accept thereof? Believe it if thou canst. Mark what the Prophet *Malachy* speaketh, Chap. i. 14. *Cursed be the deceiver that hath in his Flock a Male, and voweth and consecrateth unto the Lord a corrupt thing.* Who hath the Male of thy Flock? whose is the First-born of thy strength? Doth the Devil carry away that? and must this corrupt thing, this weak, and weary, and sickly time of thine age, be the offering for God? what thinkest thou will he say to thee, but cursed be the deceiver *that hath in his Flock a Male, and consecrateth unto the Lord a corrupt thing?*

CHAP. IV.

*Containeth an Use of Exhortation unto all young men,
to offer unto God the First-fruits of their lives.*

Use 2. **O**F Exhortation unto all Young Men to offer unto God the First-fruits of their lives, to give themselves to him betimes, and forthwith to have done with the service of their sins, and in earnest to betake themselves to holiness and righteousness of life. Though the Devil, the World, and the Flesh have been aforehand with Christ, and have gotten possession of thine heart, yet now, without further delay, give a Bill of Divorce to them all, cast out the Bond-woman, and her Children, and open unto Jesus Christ, who stands knocking at the door of thine heart for entrance, who by the admonitions of his Ministers, the motions of his Spirit, and checks of thine own Conscience doth call out unto thee, *Open to me, I pray thee, let me come in.* Oh let not thy love to thy Lust so far prevail with thee, as to put off Christ to another time; but this day open to him, imbrace him for thy Prince and Saviour, resign up thy self unto him, to serve and obey him, before thou art too far engaged in the service of sin and Satan: say with David, *That God shall be thy God, and thou wilt seek him early*, Psal. 63. 1. Even now in the spring of thy life, while the day of health, and the day of Grace, hath dawned upon thee.

Consider, O Young Man, how unfit old age is either to grapple with thy Lusts, or thy duties, to resist the tyranny of sin, or to bear the difficulties of Religion. We find by experience, that the soul acting by and through the body, acts according to the disposition thereof. When the body is dull and heavy through age, or infirmity, the soul rests thereafter. Is thy dulness and coldness all that thou wilt spare to the God of thy spirits? How will he take it at thy hands? when the Devil hath rode thee off thy legs, and so lamed and cripled thee that now thou canst do no more, then thou wilt be for God: think how well

well this will please thy Maker. *Ye shall not see my face,* said Joseph to his Brethren, *except you bring your younger Brother with you,* Gen. 43. 2. And how canst thou look to behold the face of the Lord Jesus with comfort, if thou bring not unto him thy Youth and strength?

Now therefore, O Young Man, in the morning of thy life, while the faculties of thy soul, and parts of thy body are fresh and quick, set thy face Heavenward; especially considering how great thy work, as a Christian, is like to be, even greater than thou canst dispatch in an Age. Those evil customs and habits, which have been long growing, cannot easily be cut off. Those strong corruptions which have taken root in thine heart, cannot readily be removed: That knowledge, grace, peace, comfort and assurance which thou needest, cannot be attained without great labour and industry. The work of Religion requires time, it concerns thee to set upon it presently, and not to be so very a Fool as to say, *It's time enough yet.* Though thou hast foolishly mis-spent so much of thy Oyl already in vanity and pleasure, in sin and wickedness, yet now be ashamed of thy folly, and bewail thy former mis-spent time, and manifold miscarriages, resolving with the assistance of Gods grace to abandon thy lusts, and to give up thine heart unto God with all speed. Thou hast a price yet in thy hands, be so wise as carefully to embrace, and faithfully to improve the same.

Young Man, if thou mind not now in the days of thy Youth the things of thine eternal welfare, it is a question whether ever thou wilt do it. It is rarely found, that such as have run out their Youth and strength in the service of the Devil, do ever prove the true Servants of God in their age: For an old sinner to be converted, is no ordinary nor easie thing. *Can a man be born when he is old?* was Nicodemus his wonder. And truly for an old sinner to be Regenerated, and born anew, may be the wonder of us all. Examples of this kind are so rare, that if it were considered, it would make old sinners tremble. How few do we find among all the Disciples of Christ, that came

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in at the last hour? Besides canst thou imagine that such a sinner deserveth favour, who cometh in to serve God at last, when he can serve his Lust no longer?

Now, O Young Man, what is thy purpose and resolution? Art thou yet for thine old ways, and sensual delights? Or dost thou intend to give a present adieu to them, together with all thy lewd Companions? And to give up thy self to God, to devore thy self to his fear and service? For ought thou knowest, this may be the very day and time of thy last choise. Oh be not so foolish and unwise, as to chuse the pleasures of sin here for a season (which, without unfeigned Repentance, will assuredly end in everlasting torments) before the Path of Life, which certainly leads unto eternal blifs and happiness. Why wilt thou not now be wise to Eternity? Why wilt thou not speedily renounce thy former wicked courses, and lewd Companions, and imbrace the ways of godliness? The Lord perswade thine heart thereunto. Better thou hadst never been born, than that thou shouldst at last be found in the case and way that now thou art in. What not yet enough of thy folly and vanity? *When wilt thou return, O when shall it once be?*

CHAP. V.

Containeth several Objections of many Young Men against their early seeking and serving of God.

I Know there are several Objections which Young Men are apt to make for themselves against their early seeking and serving of God, which I shall endeavour to answer.

Obj. 1. Should I now in my Youth set upon the practice, and walk in the ways of godliness, I must look for nothing but jeers and scoffs from my Companions and Acquaintance.

Ans. 1. True it is, none are more evil spoken of, and traduced, than such as walk in the ways of Holiness: but
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the ground of it springs not from their just deservings, but from the worlds malice, and enmity to God, which is derived to them for his sake.

2. Those jeers and scoffs, which are cast upon thee by thy Carnal Friends, should be an encouragement, rather than a discouragement in the ways of Godliness, in that they may prove a blessing unto thee. For, saith our Saviour, Matth. 5. 11. *Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake: Rejoyce, and be exceeding glad, for great is your reward in Heaven*, Therefore the Primitive Saints rejoyced, that they were accounted worthy to suffer scorn and reproaches, yea any thing for the Name of Christ. Scoffs and disgraces do oft-times increase, as the Graces of Gods people, so likewise their glory. He that takes from a Saints credit, doth add to his Crown.

3. Though thy Neighbours and Companions may outwardly scoff at thy holy walking; yet know, that at the same time they may inwardly reverence and honour thee: for there sits a kind of Majesty in the face of holiness, which draws even from carnal men fear and reverence.

Obj. 2. Should I now in my Youth bid adieu to my fleshly, and betake my self to a godly life, I shall lose my Friends, and make them mine Enemies.

Ans. If thou shouldst lose thy carnal friends upon such an occasion, thy loss will prove thy gain: Thou shalt gain Christ for thy Friend, who will be better to thee than all thy Relations. Can they obtain the pardon of thy sins? procure thy peace and reconciliation with God? quiet thy troubled Conscience? support thy fainting Soul? and chear up thy drooping Spirit? Miserable helps, and miserable Comforters will they all be to thee. Whereas Christ is both able and willing to do all this, and much more for thee. Mark that notable promise in Matth. 19. 29. *Every man that hath forsaken Brethren or Sisters, Father or Mother, Wife or Children, or any near and dear Relation for my sake, shall receive an hundred fold*. Christ will be instead of all Relations unto him, who is infinitely more than all worldly comforts whatsoever: Yea, such shall be rewarded with everlasting happiness, according to that of our Saviour;

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Luk. 6. 22, 23. *Blessed are ye when men shall hate you, and when they shall separate you from their company: Rejoyce ye in that day, and leap for joy, for behold your reward is great in Heaven.*

Obj. 3. If I should now in my Youth set my self to the seeking and serving of God, I must look to be low and poor in the world, for who ever grew rich by a strict and holy walking? Yea, have not the rich men of the World raised their Families to such Greatness and Grandeur by wicked practices, and unconscionable dealing?

Ans. I. True it is, the wicked, for the most part, thrive and prosper in the World; God giving them their portion in this World, to make them the more inexcusable.

I I. It is not Godliness, but rather the want thereof that often occasioneth poverty. The Wise Man saith expressly, Prov. 23. 21. *The Drunkard and the Glutton shall come to poverty.* And speaking of the sin of Whoredom saith, Prov. 6. 26. *By the means of a Whorish Woman, a man is brought to a piece of Bread;* that is, to such extreme poverty, that he hath scarce a piece of bread to eat, but is forced to beg from door to door for a morsel of bread: So that it is Wickedness, and not Holiness, that brings beggery and ruine. There is, I know, a Devilish Proverb, frequent in the mouths of wicked and prophane men, *That Piety, and Plain Dealing is a Jewel; but he that useth it shall die a Beggar.* But much good may it do the unrighteous with all their gettings, the godly shall never be so poor, but that they shall have riches enough.

1. First the Lord hath in his Word made many gracious promises to bless the Righteous, as in their Bodies and Souls, so in their Goods and Estates; as Deut. 28. 1, 2. *It shall come to pass, if thou shalt hearken diligently unto the Voice of the Lord thy God, to observe, and to do all his Commandments, blessed shalt thou be in the City, and blessed shalt thou be in the Field: Blessed shall be thy Basket, and thy Store. The Lord shall command the blessing upon thee, in thy Storehouse, and in all that thou puttest thine hand unto, &c.* And saith our Saviour, Matth. 6. 33. *Seek ye first the Kingdom of God, and his Righteousness, and all these*

these things shall be added unto you ; that is food and rayment, yea wealth, and all temporal blessings, so far as they shall be good for you ; shall be freely cast upon you, as an over-plus into the bargain.

2. We find the Lord hath made good these promises to his people, so far as hath been good for them ; whereof we have many instances in Scripture, as in Abraham, who was both a good man, and a great man, abounding with much wealth and riches. The like we read of Isaac, of Jacob, and of Joseph in Egypt, of Job, and others. In all which, grace and greatness sweetly met together. As the Ark brought a blessing to the house of Obed-Edom, so I may truly say, Godliness brings a blessing to the house and person in whom it is, Having the promise of all needful temporal good things here, as of eternal happyness hereafter. 1 Tim. 4, 8. So that there can be no likelier way to thrive and prosper in the World, than betimes to give up thy self to God, and to consecrate thy youth and younger years to his service.

III. A little that a righteous man hath is better than the riches of many wicked, Psal. 37. 16.

1. For first, Godly men have an heart given them from God to use and enjoy their estate, whatever it is, for their own good, and the relief of others. They have mercies, and taste of them, they have goods, and do good with them : whereas wicked men, for the most part, either have no heart at all to use their estates, or else they spend them upon their lusts : for which they shall full dearly answer at the great and dreadful day.

2. What the godly have, they enjoy with much comfort and contentment ; with much peace, and quietness of mind, and they find more sufficiency and fulness in their little, than many rich wordlings do in their plenty and abundance. For these, though they have much, yet they find no contentment, nor satisfaction, no quietness therein, but much vexation of Spirit. Whereas the righteous, though they have but little, yet they have a good and quiet conscience with it, which is a continual feast : yea they find a fulness therein ; so that they sit down abundantly satisfied and contented therewith. For God puts a fulness into their little, and makes it more satisfactory to his

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Children, than greater abundance is to carnal worldly men.

Obj. 4. Should I hearken to your counsel, I should thereby deprive my self of all joy and delight, (which is the very life of my life) and lead a sad, melancholly life. For what doth more abridge men of pleasure and delight, than walking in the ways of godliness?

Ans. 1. *A godly life will not deprive thee of all joy and delight, but only change thy rejoycing in evil, for rejoycing in that which is good.* Whereas before thou rejoycedst in the pleasures of sin, in rioting and revelling, in chambering and wantonness, now thou wilt rejoyce in the assurance of Gods Love, and of thine own Salvation, in the undoubted Testimony of his Grace and Favour towards thee, which is indeed a blessed change of joy from carnal to spiritual, from that which is vain and frothy, unto that which is sound and solid.

2. *The godly sometimes, by reason of their present affliction under which they lie, may seem sorrowful, yet are they always rejoycing, as the Apostle speaketh, 2 Cor. 6. 10. As sorrowful, yet always rejoycing.* And our blessed Saviour promised unto his Disciples, and in them to all the faithful, that he would give them such a permanent joy, as no man should be able to take from them, Joh. 16. 22. whereupon said David, *The Voice of rejoycing is in the Tabernacle of the Righteous, Psal. 118. 15.*

3. *Though wicked men think and say, that the godly lead sad melancholy lives; yet certain it is, that the ungodly, when they are alone, are generally melancholy.* Indeed when they are in Taverns and Alehouses with their vain Companions, then they can laugh and sing; but in their secret retirements, none so dull and dampish as they: yea, through the checks and clamours of their guilty Consciences, they are oft-times sorrowful in the very midst of laughter. For wickedness is so far from producing peace and comfort, that it is properly the cause of sorrow, and discomfort: Therefore saith the Prophet, Isa. 5. 7. *The wicked are like the troubled Sea when it cannot rest, whose waters cast up mire and dirt; and then no wonder that it follows, There is no peace to the wicked; it being the property of wickedness to be*

troublesome and vexatious, so that little joy or comfort can be found in a vicious course of life: whereas godliness brings great pleasure and contentment to the mind of a man; which the Apostle implieth, 2 Cor. 1. 12. *Our rejoycing is this, the testimony of our Conscience, that in simplicity, and godly sincerity, we have had our conversation in the world.* The satisfaction which ariseth from the testimony of a mans own Conscience, in the faithful discharge of his duty, is very pleasant and delightful. In which respect, saith David, Psal. 19. 11. *In keeping thy Commandments there is great reward.* There is not only a reward hereafter, to all such as sincerely indeavour to keep the Commandments of the Lord, but likewise a reward here in keeping them, men finding a complacency and delight therein, being satisfied that they have in some measure performed their duty.

4. *There is no joy comparable to their joy, who set themselves to serve God in truth and sincerity.* Such the Apostle Peter saith, *Rejoyce with joy unspeakable, and full of glory,* 1 Pet. 1. 8. Therefore the Wise Man speaking in the commendation of godliness, saith, *Her ways are ways of pleasantness,* Prov. 3. 17. As if he had said, Though worldly men do judge the ways of godliness to be sad and uncomfortable, yet they do indeed yield great joy and pleasure to those who walk in them; and therefore may well be termed, *ways of pleasantness.* For,

1. *In ways of godliness, God doth communicate himself to the Soul, and the Soul doth enjoy sweet communion with God:* The Soul doth enjoy, as the influences of Gods Grace, so the light of his Countenance, which is, as it were, an Heaven upon Earth: yea, the greatest happiness poor Creatures can possibly attain unto.

2. *The ways of godliness are ways of pleasantness, because the walking in them is pleasing and delightful unto God.* And a gracious heart must needs take great complacency and contentment in that which is pleasing unto God.

3. *There is that delight in the ways of godliness, as upholds the heart of a Christian under all the losses, crosses, and afflictions he meets withal in this world; and which*
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will yield him abundance of comfort upon his Death-bed. What was that which comforted King *Hezekiah*, when he lay under the apprehension of death, but the testimony of his Conscience, that he had walked with much sincerity in the ways of godliness? *Isa. 38. 3.*

By all which it appeareth, that godliness doth not deprive men of all joy and delight; but rather the more godly any are, the more joyful, at least the better right and title they have thereunto: whereupon saith one, *Wouldst thou live chearfully? then live godly.*

The which should be an encouragement unto all Young Men, who are yet unresolved, speedily without any further delay, to consecrate their Youth and younger years unto God, and his service; betimes to walk in the ways of godliness, that so their lives may be the more comfortable and joyful. If the Lord shall be pleased to incline any of your hearts thereunto, you will have cause to bless God for it, not only so long as you live here, but even to all Eternity in the highest Heavens. For by devoting your selves to God and his service betimes, even from your Youth, many sins will be prevented, which otherwise will be committed by you, much more good will be done by you, and much greater will be your glory hereafter.

5. *Obj.* I have time enough before me; and therefore may for a while longer allow my self my liberty. Hereafter may be time enough to turn from my sins unto God, and to mind the eternal welfare of my Soul.

A. 1. *Consider as the shortness, so the uncertainty of thy life.* How many have we known in our own experience, who when they have promised themselves life for many years, have then been suddenly taken away! Thou who sayest thou hast time enough before thee, canst thou upon good ground assure thy self of another day? If not, what folly, yea what madness must it needs be, to live one day longer in such a condition, in which if thou shouldst die, thou art miserably undone to all Eternity! True it is, God hath promised pardon and forgiveness to such, as in truth and sincerity, turn from their sins unto him, but he hath not promised the morrow to him that deferreth.

If thou sayest, though I am not sure to live another day, yet I am likely, being in good health and strength. I answer, Peradventure thou mayest live another day. But what man, in his right senses, would put his Everlasting Salvation upon a Peradventure? Peradventure thou mayest die the next day, even whilst thou art tormented in sensual pleasures and delights, and then how sad is thy case like to be to all Eternity! The possibility of a sudden and unexpected death, should, methinks, be an effectual argument to perswade every man speedily, without farther delay, to reform and amend his life. The Merchant having a fair Wind; will not defer to hoist up sail, saying, we have time enough, because it is possible the Wind may turn, and he lose his opportunity. The Husbandman having a fair day, will not defer the carrying home his Corn, when it is fit to take it in, because it is possible the next day may prove Rainy. In all cases about our worldly affairs, a possibility of danger hath the force of an argument for present care: And why should it not as well awaken our Souls to a speedy amendment of our ways?

2. *Thou who still delayest to hearken unto the Call of God in the Ministry of the Word, woeing and beseeching thee speedily to abandon thy sins, and to walk in the ways of holiness, know assuredly, that he will not always wait on thee, his patience will not ever attend thee.* As there is a time of Grace, in which the Gate of Mercy stands open; so there is a time of Judgment, in which this Gate will be shut, and all possibility of entry taken away. *Psal. 32. 6. David speaketh of a time in which God may be found; which implieth, that there is a time in which God will not be found.* Though thou cryest out against thy sins, and cryest unto God for mercy, yet will he not hear thee, but turn a deaf ear to all thy prayers. So the Lord threatneth, *Prov. 1. 24, 25. Because I have called you, to amendment and reformation, and ye refused to hearken unto me: But have set at nought all my counsels, and would none of my reproofs; I will also laugh at your calamity, I will mock when your fear cometh: Then shall they call upon me, but I will not answer; they shall seek me, but they shall not find me.*

For

For the Lord usually punisheth the flighting of his Grace in our younger years, with the denying of it in our elder. Hence it is that the Apostle S. Paul so much presseth the *τὸ νῦν*, the *very now*. Behold, saith he, *NOW is the accepted time*, *NOW is the day of Salvation*, 2 Cor. 6. 2. The time present is the only time, the time to come is no time, but a matter of meer uncertainty: And therefore, saith he, Heb. 3. 7. *To day if ye will hear his Voice, harden not your hearts*. Where the word *σήμερον*, to day, signifieth the time present; and implieth, that the present opportunity of Gods offering Grace ought to be imbraced; thou must hearken unto him *now* that he calleth upon thee in the Ministry of his Word, and motions of his Spirit, to give over thy sinning Trade, and give up thy self unto him, and his service: Now that God hangs forth the White Flag of Mercy, and is willing to be gracious to thee: Now that Christ is woeing and beseeching thee to cast away thy sins, and to cast thy self upon him, to own him for thy Lord and Saviour. Now that the Spirit of God is striving with thee, surely it will be thy wisdom speedily to turn from thy sins unto him. If thou put him off till hereafter, and thereby quench the motions of his Spirit, how justly may he for ever reject thee!

3. *Thou who upon a pretence of having time enough before thee, dost procrastinate and delay to look after God and Heaven; consider as the weightiness, so the multitude of works to be done by thee, in order to thy Salvation.* Hast thou not a dead Soul to be quickned? a dark understanding to be enlightned with the knowledge of God, and of his Son Jesus Christ? an hard heart to be softened? a proud heart to be humbled? an unclean heart to be purified and cleansed? a multitude of head-strong lusts to be mortified, and subdued? manifold temptations to be resisted, and conquered? Hast thou all these, and many more things to do, in reference to thy future happiness, and yet wilt thou trifle away thy precious time in vanity, and pleasure; yea in sin, and wickedness, saying, thou hast time enough before thee? Know, that the forementioned works are enough to take up thy whole life; How then canst thou imagine, that the
short

short remaining part thereof should be sufficient for them.

Ah sinner! be convinced, that these things must be done by thee, or else thou wilt be undone for ever. And then judge, whether it be not high time for thee to bid adieu to all sinful pleasures, and delights, and seriously to mind the Concernments of thy precious and Immortal Soul. Surely thou canst not be so simple as to flatter thy self with a conceit, that all those things may be done, either in time of sickness, or in old age.

First, *For the time of Sickness*; that must needs be very unfit, in regard of the many lets and impediments which then usually fall out to hinder the performance of them; as pains of body, faintness of spirit, dulness and deadness of heart, perplexity of mind, partly through fear of Gods Judgments, and partly with care of disposing thy outward estate for the future maintenance of Wife and Children; which will not suffer thee so to collect thy spirits, as is requisite for such weighty works.

Secondly, *As for Old Age*, which is scarce able to bear the infirmities of Nature, how unfit must that needs be for such hard and difficult services? How can it be expected, that such who are in a manner past working, should go thorow the greatest works, that in this world are to be performed? *Eccl. 12. 1, Solomon* calls the days of Old Age, *evil days*; not because they are so in themselves, but because of the manifold weaknesses and diseases, pains and aches which do accompany them, whereby they are very much disabled unto any good work. And therefore to put off the main business of our lives, the things which concern the Salvation of our Souls to our Old Age, must needs be the greatest folly in the world, because in so doing we put it to the hazard whether ever it will be done. Besides, that God who requireth the First-fruits of all we have, will not be put off with the Devils leavings. If a Souldier should spend the strength of his days in service against his Prince, and in his Old Age offer his service to him, would he, think you, accept thereof, and

not

not rather reject him, and his service? Canst thou then imagine that God will accept the service of thine old Age, when thou hast spent the strength of thy years in the service of sin and Satan?

4. *Thou who sayest thou hast time enough before thee, and thereupon resolvest hereafter to be for God, and Holiness, know that thereby thou deceivest thine own Soul.* For no resolution can be hearty and sincere, but what is present. He who is willing to indulge his sinful flesh but a Day longer, would as willingly do it a Year longer, yea to Eternity, if he might. He who is not willing to cast away his sins, and to close with Christ to day, would never do it by his good will. Thy purposes and resolutions for the time to come are but deceitful, and hypocritical: O trust not to deceitful purposes.

5. *Thou who delayest to serve God out of a pretence, thou hast time enough before thee; I would ask thee, what shew of reason thou hast for it?* Happily thou wilt say, Oh the contentment I find in my present course is so sweet and delightful to me, that I cannot as yet deny my self therein: But is thy Lust sweeter than Christ? than pardon of sin? than peace and reconciliation with God? yea, than the joys of Heaven? Sure thou art a Bruit, if thou say so. And if not, why dost thou not presently reform, and return to the Lord? Is it too soon for thee yet to be happy? Thou art worthy to die for ever, who chusest to lie longer in the estate of the dead, when thou mightest presently turn and live.

6. *Thou who sayest thou hast time enough before thee, hast thou not served the Devil, and Sin long enough? Hast thou not done enough to the damning thine own Soul, but thou must go on further in thy wicked and ungodly courses?* Certainly if thou hadst any of the ingenuity of a Christian within thee, thou wouldst rather say, 'I have long enough wallowed in the filth of sin, and mire of sinful filthiness; I have long enough slighted the free grace of God, and rejected the invitations of Jesus Christ, 'tis a shame I have stood out so long. Well, I have now done with iniquity, from henceforth I will be for Christ, and Holiness: farewell my former sinful courses,

'ses, and Companions: farewell my carnal peace, ease,
'and pleasure; 'tis high time to mind the eternal wel-
'fare of my Soul, and to give up my self to God.

7. Consider, *Though sound repentance is never too late, yet late repentance is seldom sound; like untimely fruit, it rarely cometh to any perfection;* as may evidently appear from the usual practise of such as recover of their sickness, who in the time of affliction seemed mightily troubled for their wicked lives, and outwardly bewailed their sins, crying out against them; yea, made many vows and promises of newness of life, and better obedience, professing, for the time to come, utterly to renounce their former lewd courses, and to serve God in true holiness and righteousness all the remaining part of their days; yet being recovered to their former health again, forgetting the vows and promises they made in the time of their sickness, with the Dog, they have returned to their former Vomit; and with the Sow, wallowed again in the filth of sin, and mire of sinful filthiness, imbracing the same sins which they had formerly lamented, and so become worse than before. It was the observation of that worthy Divine Mr. Robert Bolton, that he never knew or heard of any man unwrought upon under conscionable means, who after recovery, performed the vows and promises of a new life, which he made in his sickness, and time of extremity; which methinks should be a strong Motive to persuade every one of us to turn from our sin, and to give up our selves intirely unto God in our health and strength, that so we may have some comfortable Evidence of the truth and soundness of our Repentance.

8. Consider the desperate hazard thou runnest, by *delaying to close with Jesus Christ.* For what if thy great change should come before the change of thy heart? how sad would thy condition be! What if Christ who hath long been knocking at the door of thine heart, should withdraw himself, and never knock again? Surely, as it was one of the greatest mercies that ever was vouchsafed to thee, that Jesus Christ should condescend to stand and knock at the door of thine heart; so it will prove in the event the heaviest Judgment that

that ever beset thee, if thou wilt not now open unto him, but put him off with delays: It will be just with Christ finally to withdraw himself from those who will not hearken unto him in this his merciful day of Visitation. Beware that this be not thy case.

9. Thou who sayest thou hast time enough before thee, and thereupon yet a while longer wilt venture after the Devil, suppose thou shouldst at the latter end of thy life turn from thy sins unto God, which, as I shewed before, is not ordinary, yet must it needs be matter of grief and sorrow to thee, then to call to mind, how thou hast spent the strength of thy Youth, the best of thy days in the service of sin and Satan; and now hast little time, and less strength remaining for God, and his service. Surely this will be matter of great shame and sorrow unto thy Soul: And therefore as thou tenderest the honour of God, and thine own eternal happiness, now stir up in thy self a longing desire after the work of Grace in thy Soul, and put thy self upon a present and serious use of the means: delay not a day longer, lest that delay be unto death.

10. *Thou who still goest on impenitently in thy wicked course of life, consider how sad and dreadful thy condition is, so long as thou continuest therein.*

1. *Thou art under the guilt of sin.* All the sins that ever thou committedst are yet on thy score, none of them are blotted out. Surely, if one sin laid to the charge of a sinner is enough to sink him irrecoverably into Perdition; Oh then how sad is thy condition, who liest under the guilt of many millions of sins, cloathed with many aggravating circumstances!

2. *Thou art under the power and dominion of sin, yielding up thy self to the command of every lust.* Yea, such a Slave art thou to every filthy and unclean motion, that though thou knowest very well, that the fire of Lust will end in the fire of Hell, (without speedy repentance) yet wilt thou gratifie thy self therein. The truth is, there is no such Tyrant in the World as SIN; and therefore there can be no greater folly and madness, than to serve such a Master, whose work is drudgery, whose wages is death, and that eternal, *Rom. 6. 23.*

Oh

Oh that the eyes of poor sinners were opened to see the miserable slavery and bondage in which they are! surely then they would flee unto Jesus Christ for freedom, and redemption. I deny not, but sin and corruption doth remain; yea work and stir in the very best, after they are renewed and sanctified by the Spirit of God; but they hate and loath their sins, yea pray and strive against them, and are never satisfied till they are utterly subdued and vanquished. But in the unconverted sin doth Reign, and play the *Rex*, so that they are under the power and dominion thereof, yielding a willing subjection thereunto. Their lusts no sooner bid them go, but they go and run again, they yield up themselves to be the servants of unrighteousness, and sometimes are content to be at a great deal of cost and pains, for the satisfying their filthy lusts.

3. *Thou art under the damnation of sin.* Though thou art not actually roaring in Hell-flames with the Devils and damned, yet art thou liable thereunto; and if by some unexpected Providence thou shouldst be taken hence in thine unconverted state (which for ought thou knowest may befall thee this night) thou hast no hope of escaping the damnation of Hell; but wilt most assuredly be cast into that Lake of Fire and Brimstone, where is nothing but weeping, and wailing, and gnashing of teeth, and that to all Eternity. *Eccl. 11. 9.* *Solomon* speaking unto the Young Man who was much addicted to his sensual lusts and pleasures, saith, by way of scorn and derision, *Rejoyce in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes.* As if he had said, Do what thou pleasedst, deny not thy self any thing, which thine heart can desire, take thy fill of pleasure; *But know thou, that for all these things, God will bring thee into Judgment;* that is, for thy mispent Youth, and all those sensual pleasures wherein thou takest so much content and delight, thou shalt perforce be brought before Christs Judgment-Seat at the last and great day, and there receive the dreadful sentence of Condemnation; and then be hurried by the Devils out of Christs Presence, and dragged into Hell,

Hell, never, never to return again. Ah sinner, might thy torments there have an end, after so many millions of years as there are Stars in the Firmament, hairs on thy head, or sands on the Sea-shore, the consideration thereof would administer some comfort to thee; but the thought of *Everlasting torment* is the very Hell of Hell. O the folly and madness of many men, who from day to day, and from year to year, do put off their reformation, and amendment; yea, spend their days in mirth and jollity, as if they were in no danger, though they walk upon the very brink of Hell. Know, O young man, that so long as thou livest and continuest impenitently in thy wicked and ungodly course of life, there is but a step betwixt thee and eternal destruction: for thou hangest over the very Mouth of Hell, by the rotten Thred of thy life, which may soon be snapt asunder; and then what can be expected, but an irrevocable downfal into Hell?

Thus much for the setting forth the miserable condition of such as continue impenitently in their sinful courses, upon a conceit that they have time enough before them to repent in. Wherein I have somewhat the longer insisted, thereby to startle and awaken all unconverted sinners out of their carnal security, into a lively sense and apprehension of the dreadful danger they are in, so long as they live and lye in their sins unrepented of.

I shall close this last Objection, by removing those encouragements which many plead for the delaying their amendment, and reformation.

1. Taken from that noted place in Ezek. 18. 21. *But if the wicked will turn from all his sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die.* Whence some have inferred, that at what time soever a sinner doth repent him of his sins, he shall be received to mercy; and thereupon have deferred their repentance till it hath been too late.

Ans. 1. The Text affirmeth no such thing; but only, that whosoever truly turneth from all his sins, and sincerely endeavoureth to walk in all the ways of Gods Commandments, he

he shall surely live, and not die. So that the place truly understood, giveth no incouragement to any to put off their repentance to their old age, or death-bed; for what time have they then to expresse the sincerity of their repentance by their godly lives and conversations? If the conditions of the Text be well weighed and considered, they would fright men from that folly and madness.

2. *Although it be true, that whensoever a wicked man truly repenteth, he shall be pardoned; yet he cannot truly repent whensoever he will;* Repentance not being in his own power, but the free gift of God, which he seldom bestoweth on those in their old age, who have neglected it all the former part of their lives: And he that refuseth to turn when God calleth him, provoketh God to give him over to the hardness of his own heart, so that he cannot turn.

11. Another incouragement is taken from the *Mercy of God.* God, say they, is merciful and gracious, yea rich in mercy, whose arms are ever open to receive all poor sinners who come unto him; and therefore we hope to find mercy at last, though we never sought it before.

A. 1. True it is, God is merciful, yea abundant in mercy, but to whom will he extend his mercy? surely to poor penitent sinners, who in truth turn from their sins, and devote themselves to him, and his service: but thou who delayest and puttest off thy repentance from time to time, must not expect to partake one drop thereof. Though the Lord be ready to embrace all poor penitent sinners in the Arms of his Mercy, yet *will he wound the head of his Enemies, and the hairy scalp of such an one as goeth on still in his trespasses*, putting off his amendment from day to day, *Psal. 68. 21.*

2. *Know, that as God is rich in Mercy, so likewise abundant in truth, and will shew no mercy to sinners in a way derogating from his truth.* Now as God hath promised in his Word to receive such into his favour, who without delay will turn from their sins unto him, and keep his Statutes, *Ezek. 18. 21.* so in his Word hath he threatned

threatned destruction to such as put off their repentance, when he calleth upon them to turn; as *Pro. 1. 24.* Every Word of God will certainly have its accomplishment. When therefore thou preluamest on the *Mercy of God*, remember withal, that he is a *God of Truth*; and as sure as God is true, if thou continuest in thine ungodly course of life, thou wilt perish for ever, notwithstanding God is merciful; *For all the ways of the Lord are Mercy and Truth unto such as keep his Covenant, and his Testimonies, Psal. 25. 10.*

3. *Know that God is Just as well as Merciful, and will by no means clear the Guilty.* As he hath prepared Heaven for some, so Hell for others; and it is very just, that such should be cast into Hell, who will not accept of Heaven upon Gods terms, by a speedy turning from their sins, and giving up themselves unto him. Thou therefore who blestest thy self with a false persuasion of Gods Mercy, and thereupon runnest on in a course of sin, know that thereby thou dost deceive thine own Soul; for thou wilt at last find, that the Lord is just, as well as merciful, just in executing his wrath upon obdurate and wilful sinners, as well as merciful in receiving your penitent sinners into favour. As God to shew the riches of his mercy converteth some in their elder years; so to shew the glory of his Justice, he leaveth others, and those the greatest part, to die in their sins.

4. *It is a mercy that sinners can never enough admire, that upon repentance they may be received into favour: but it is a wicked perverting this mercy of God, if instead of leading us to repentance, it should encourage us to defer the same from day to day.* Because God is merciful, shall we be so ungrateful, as thereupon to run on in a course of sinning against him, presuming on his mercy to the last? Because God is gracious, shall we thereupon prove the more ungracious and rebellious against him, and his Commandments? That be far from us. Yea rather, seeing the Lord is merciful and gracious, let us be the more ashamed to sin against so good and gracious a God. Let not the mercy of God occasion us to take any encouragement to sin against him; but rather

ther let the consideration thereof be an effectual argument to prevail with us speedily to turn from our sins unto him, and to walk in the ways of holiness. Surely if there were any ingenuity in us, his love to us would constrain us to love him again : His mercy to us would work in us, both a care to please him, and a fear to offend him.

III. *Another encouragement is taken by many from the patience and long-suffering of God, because he long bears with them in their wicked and ungodly courses, not executing his wrath upon them.* Eccl. 8. 11. *Because sentence against an evil work is not executed speedily, therefore the heart of the Sons of men is fully set in them to do evil.* Because the Lord is slow in executing vengeance on wicked men, therefore are their hearts exceedingly hardened in their sinful ways, so that they go on impenitently therein; abusing the long-suffering of God unto presumption, which should have led them to repentance: But know, that though the Lord doth bear long with some sinners, yet not with all. How many have we known in our own experience have been suddenly surprized and cut off in the very act of sin, not having so much time and strength as to say, *Lord have mercy upon me!* And assuredly the slower God is in striking, the heavier will be his stroke; the Curse and Wrath of God, for thy going on still in thy trespasses, will be more grievous on thee at the last.

IV. Another encouragement is taken by many from the example of the *converted Thief on the Cross*, who had spent all the former part of his life in wickedness, and profaneness.

A. 1. *It is a single example of extraordinary mercy, there being not one more in all the Bible.* It is the saying of S. Austin, *Unus misericordiam invenit hora ultimæ, ne quis desperet, & unicus, ne quis præsumat.* That one man was received to mercy at the last hour, that none should despair, and but one, that none should presume. For this one man that repented at the last, many thousand instances might be brought of such, who putting off their amendment from day to day, have at last perished in their sins. What folly then must it needs be

in any, to put himself in a way wherein so many have miscarried !

2. *Christ wrought this rare Miracle of Mercy upon an extraordinary occasion ; namely, to honour the ignominy of his Cross.* When his Humane Nature was lowest, then would he manifest the power of his Divine Nature; whereby Christ shewed what he could do, not what ordinarily he would do. And being an extraordinary act of Christs Mercy and Power, it can make no general rule: What ground of hope then can this afford to thee who wilfully spendest thy Youth and younger years in the service of sin and Satan, in hope to find mercy at the last.

3. *Though the Thiefs repentance was late, even at the close of his life, yet it was so soon as he heard of Christ.* For it doth not appear, that he either saw or heard of him before: whereas thou hast often heard of Christ in the Ministry of the Word, yea been called and invited to cast away thy sins, and to cast thy self upon him, to come unto Christ that thou mightst be saved, and yet hast slighted and rejected his gracious invitations, and quenched the good motions of his Spirit; therefore thy case is far different from his.

4. *Though the Thief continued in his wicked and ungodly course of life to the last, and then became a true Convert; yet can it not be proved, that he purposely put off his repentance to that day.* But questionless he persisted in his sinful ways till the hour of death, through ignorance, and not through wilfulness; whereas thou designest to follow thy sinful lusts and pleasures all thy life long, at least the best and greatest part thereof, and then at the last to resign up thy self to God, and his service: Therefore his late repentance can be no ground of encouragement unto thee, who wilfully resolvest to go on in thy wicked courses, so long as thou hast time and strength.

CHAP. VI.

Containeth Directions suitable to Young Men.

HAVING answered the *Objections* of some Young Men against their early serving of God. I come now to give you some *Directions suitable to your state and condition.*

1. *Labour to be well rooted and grounded in the principles of Religion*, otherwise you will soon be carried away with every wind of Doctrine, and so made a prey to every seducer. Observe who they be that are easiest seduced by *Papists, Quakers*, and *false Teachers*, and you will find that they were such who were never well grounded in the Principles of Religion. *Ephes. 4. 14.* They are said to be *Children in understanding, who are tossed to and fro*, and carried away with every wind of Doctrine; implying, that weak and ungrounded Christians are aptest to imbrace every false and erroneous Doctrine. Whereas the *Martyrs* being well grounded in the Principles of Religion, could not be removed from the Truth by all the Arguments of the most Learned *Doctors*. As therefore thou wouldst be preserved from all erroneous Doctrines, and damnable Heresies, labour in the use of all means God hath sanctified, that thou mayst be well rooted and grounded in the truth. To that end,

1. *Learn some good and sound Catechism.* If thou canst not get it by heart, then read it over again, and again. Thou mayst read and hear much, and yet never attain to a well-grounded knowledge in Religion, till thou beest well instructed in the Principles of it. This the Apostles well knew; therefore they delivered to their several Churches a *Form of Doctrine*, which contained the Fundamental Principles of Religion, which every Member thereof was perfectly to learn, *Rom. 6. 17. 2 Tim. 1. 13. Heb. 5. 12. and 6. 1.* Whosoever shall think to attain unto any sound knowledge in Religion, meerly by hearing the Word preached, before he be well grounded in the Principles thereof, will find it a
hard

hard work, and understand by his experience how necessary the laying a good Foundation is to his building up in Faith and Holiness.

2. *Take all opportunities of reading the writings of godly learned men, who by their labours have cleared the main and principal points of Religion.* And amongst the many Books now extant, be sure you rather make choice of such as do soundly inform the judgment, and work powerfully upon the heart and affections, than of such as containing little but frothy conceits of wit, do only please the phantasie with fruitless flashes.

3. *Especially be frequent in reading the holy Scriptures,* which contain not only the Principles of Religion, but also all necessary truths to be known and practised. Yea as *David* speaketh, *Psal. 119. 105. Thy Word is a Lamp unto my feet, and a light unto my path.* It giveth wisdom to the simple, and to the young man knowledge and discretion. For this *Timothy* is commended, *That he had known the Scriptures from his Childhood,* 2 Tim. 3. 15.

II. Return to the Lord: Repent, and be converted to God. *Conversion* being so great and necessary a duty, and so especially included in that remembring of our Creator required in the Text, I shall insist a little the more distinctly upon it; and shall,

1. *Open the nature of it.*

2. *Press thee to it.*

1. For the nature of *Conversion*, *it is a turning, or coming back to the Lord.* Sin is our departing, or going away from God: *Impenitence* in sin is our keeping away from him. *Conversion* is our return, or coming back to God. It is our coming back,

1. *From unbelief, to faith in God.*

2. *From our enmity and rebellion, unto friendship and obedience to God.*

1. *It is our coming back from unbelief, to faith in God.* Every Convert is become a Believer. The unconverted World are all concluded in unbelief, *Rom. 11. 32.* In *Conversion* we are fetched out from that wretched multitude of unbelievers: Converts and Believers signify the same persons in Scripture-sense.

This faith we are converted to, comprehends in it three things.

1. *Our sealing to the truth of God.*
2. *Our adventuring upon the truth of God.*
3. *Our resigning our selves to the government of the truth.*

1. *Faith is our sealing to the truth of God*, or our belief of the truth of the Word of God; *Joh. 3. 33. He that believeth hath set to his Seal, that God is true.* It is our belief of the truth of the Scriptures in general, and in special of the truth of the Gospel. It is our sealing to Christ, or our believing that he is the Messiah of God, and the Saviour of the world; that this is *the Stone that is laid in Sion, on whom whosoever believeth shall not be confounded*, 1 Pet. 2. 6. that in him there is Salvation, and none other, *Act. 4. 12.*

2. *Faith is our adventuring upon the truth of God*, an adventuring our lives, an adventuring our Souls upon the truth of the Word of God, and upon that Jesus concerning whom this Word bears witness. Faith is an adventuring for the other world. The object of Faith are *things not seen*, Heb. 11. 1. that is, the invisible world. The Scripture tells us of another state, a more blessed and glorious state than that we here are in: this blessed state is in the other world, which however it cannot now be seen, yet Faith hath such evidence that there is such a state, that it will adventure for it.

Believers are *Merchants*, Matth. 13. 45. *Merchant-adventurers*, that will adventure all they have, their whole Stock and Parrimony, for the riches of that good Land. Believers are adventurers for the other world, and they trust their whole adventure with Christ, he shall be their *Pilot*, yea he shall be their *Ark* to bring them into the holy Land above.

Whither art thou bound, O believing soul? For *Canaan*, for *Jerusalem* which is above, I am bound for Heaven. But art thou sure that there is such a place as Heaven, and such blessedness there? So sure I am, that I will adventure all upon it. But who is it shall bring thee to Heaven? *Jesus of Nazareth*, he who suffered, the just for the unjust, that he might bring us to God.

But

But God is angry with thee, thou art a guilty Creature, and by thy sins hast fallen under his wrath and displeasure; how wilt thou do for that? why, I'll trust Christ for that, he shall be my Propitiation, he shall make peace for me, and he will do so, 1 John 2. 2. O but thou art an unclean and polluted Creature, and there's no unclean thing can enter into that holy Land, How wilt thou do for that? I'll trust Christ for that also, he shall be my *Sanctification*, and he will be so, 1 Cor. 1. 30.

3. *Faith comprehends under it the resigning up our selves to the government and guidance of the truth of God*, our actual living under the power of truth; not only our holding the truth, but our suffering the truth to take hold of us, to rule us, and order us in our whole course. 'Tis the same state that both are in, both those that believe not the truth, and those that obey not the truth. Faith is not only a resting on Christ as our Saviour, but a resigning our selves to him as our Lord and King.

Thou sayst thou dost believe the Gospel, but wilt thou obey the Gospel? hath it gotten the command and government of thee? Is thy life a life of obedience to the Faith? If Sin and the Devil have still the Government of thee, and thou livest under the power of thy flesh, it will no way avail thee to say, *I believe in Christ*. But of this more in the next particular.

2. *Conversion is our return from our enmity and rebellion against God, into friendship and obedience to God*; our coming in, and laying down Arms; the ungodly world are all in Arms against God, they are Rebels against the Almighty, their word is the same with those Heathens words, Psal. 2. 3. *Let us break his bonds asunder and cast away his cords from us*. The root of this rebellion is that enmity that is in their hearts against God, Rom. 8. 7. *The carnal mind is enmity against God*. Sinners are enemies against the Being of God, they would be glad if there were no God, none above them to restrain or punish them. *The Fool that said in his heart, there is no God*, Psal. 14. 1. how glad would that Fool be, if he were sure his heart had said true; if he were sure

there were no God indeed. They are enemies against the Sovereignty of God, against his Rule and Government; they all say in their hearts concerning the Father, as those *Jews* said concerning the Son, *We will not have him to reign over us*, they are enemies to all the holy ways of God, Col. 1. 21.

Now in Conversion the enmity is slain, and thereby the rebellion subdued; *You who were sometimes alienated, and enemies in your mind by wicked works, hath he now reconciled*, Col. 1. 21. A sincere Convert is a Soul reconciled. Reconciliation between God and Man is of both parties. The reconciliation of Man to God stands in a cessation from enmity, a subduing of his rebellion, and his returning into friendship and allegiance. Sinners love not God, nor any thing that belongs to God, their enmity is against him, and all his; against his Word, Worship, and all his ways: they love neither his Laws; nor his Promises; neither his works, nor his ways. God promises and rewards with spiritual and eternal blessings, but what is this to a carnal mind? he must have money, meat, and drink, and fine Cloaths, and pleasures, these Locusts he likes, but loaths Gods Manna.

A Convert is so reconciled to God, that he loves and likes all that is of God; he likes his Crown and his Cross, his comforts and his commands, all that God gives, and whatever he requires: he loves to be, and to do whatever God will have him: a strict, holy, and obedient life, a life of care and labour, in all things to please the Lord, that's a life he loves; not only the life he commends and praises in others, but 'tis the life he loves to live.

There are many that are no Converts that come thus far, to be able to say, for my part, I have nothing to say against Godliness, I think well of it, 'tis an honest way, and the safest way: I wish well to the power of Religion, 'twere well if there were more of it found in the world. I, but as much as thou speakest for it, and as well as thou lovest it, thou wilt have but little to do with it thy self; thou lovest strictness, but thou wilt not be strict thy self; thou praisest the close and laborious

laborious Christian, but canst not bear nor endure that labour and care thy self. Is this thy reconciliation to God? Mistake not thy self, every sincere Convert is so reconciled to all the ways of God, that these are the ways, this is the life which he chuses for himself. A life of obedience to the whole will of God, this is the life he loves, and lives.

By what hath been said, thou mayst understand what Conversion is; and so what it is, I am now exhorting thee to.

I I. *I shall now press thee to be Converted, and turn to the Lord.* And shall I need to use Arguments to perswade thee? I doubt there may be need enough: How hardly are sinners perswaded in to God? they will after the Devil easily enough, but how few are they with whom all the Arguments imaginable will prevail to bring them to God?

CHAP. VII.

Containing two main Arguments to Conversion:

I Shall make use of two great Arguments in this matter.

1. *Thy Necessity.* 2. *Thy Commodity.*

1. *Thy necessity methinks should prevail with thee.* A necessity is laid upon thee to turn to the Lord, and wo to thee if thou turn not; thou must turn, or die, Matth. 18. 9, *Except ye be converted, ye cannot enter into the Kingdom of God.* Necessity is a mighty Argument to perswade to any thing. What is there but necessity will perswade men to? Sinners will make use of this argument to perswade themselves to, and to excuse and justify themselves in, any wickedness. We shall hear them sometimes saying, *If I have stolen it was for my necessity. If I have lyed or sworn falsely, it was upon necessity, I was forced upon it.* And when they have said this (*'twas my necessity that brought me to it*) they think they have said enough to justify themselves.

This

This argument of *Necessity* hath great place in the present Case : it is of necessity that thou be converted : For

1. *It's necessary that thou live*, that thou secure thine own being, and the blessedness thereof, that thy soul be so looked to, that it be not left to die and perish for ever. This is of the highest necessity for every man to look to, it, that he go not down into the infernal pit. It is not necessary to be rich in this world, to have great houses, and fine cloathes, and costly fare, and many Friends, to be in health, to live in credit and prosperity in the world. Thou maist be, and be happy without all this ; there's many an honest poor man, who hath lived comfortably and contentedly, that hath scarce been worth a groat, besides his labours, and it may be hath scarcely had one friend in the world to relieve him. But it's necessary to keep thee out of Hell, to keep thy soul out of the hands of the devil ; this is more necessary than to have a Being : better thou hadst never been born than at last to be damned.

2. *It's necessary to be converted that so thou maist live*. Thou diest without remedy, thou diest without mercy, if thou turn not : Ezek. 18. 31, 32, *Why will ye die ? turn and live*. Intimating that it's impossible but men must perish everlastingly if they turn not, *Except ye repent, ye shall all perish*, Luke 13. 3.

Sinners will sometimes acknowledge and say, *'twould be well for me if I could mind my Soul ; 'twould be well for me if I could repent of my sins ; If I could leave this Drunkenness, or this Company-keeping, or this Covetousness ; 'twould be well for me, if I could bring my heart to it, to leave off this carnal course of life, and give my self to Christianity, and Godlyness*. 'Twould be well for thee, Why is that all thou hast to say in so important a case ? How will it be with thee if thou repent not ? *'Twould be well for thee*, dost thou say, *to turn to God ?* Why man, it's necessary for thee : a necessity is laid upon thee, and wo be unto thee if thou turn not. If thou wert in extream poverty, and hadst no bread to eat, no house to dwell in, nor friend to relieve thee ; or if thine house were all on fire over thine head, would such a cold or low expression

pression suffice to set out thy case? *'Twould be well for me if I could get bread, or a house, or a friend to relieve me, 'twould do well for me, if I could get out of mine house, ere the fire devour me:* No thou wouldst then cry out of thy necessity, of thy extremity; I starve, I am ready to perish for want, I shall be burnt to ashes, if I fly not out of my house.

Escape for thy life, sinner, thy soul starves, it dies, is like to burn for ever in the bottom of hell. Oh its necessary for thee to get thee out of this fearful case: why lingrest thou? haste thee, haste thee, let the extremity of the danger, and misery thy soul is in, press thee to make a sudden escape, thy case will not bear delays, flie for thy life, flie unto Christ and live.

I I. *Thy commodity or profit perswades thee to turn to the Lord.* Commodity is the great argument of the *thrifty World*, that puts them upon all their labours. What will not men undertake, and endure for their commodity? This chooseth their habitations, builds their houses, plants their Orchards, this animates their Trade, and is the encouragement and reward of all their labours, the profit that is expected to come in by them.

Why now sinner consider, Godliness is the great profit. *It's profitable to all things,* 1 Tim. 4. 8. There's nothing truly profitable besides. Sinners count that Godliness is good for nothing unless to make men proud and conceited. Fools cry out with those, Job. 21. 15. *What is the Almighty that we should serve him, and what profit shall we have, if we pray unto him?* They count that this is the onely thing, that stands in the way of their profit, their great hindrance in the world: they think they might get more, and thrive better, if it were not for this Godliness, this Conscience hath been many a mans undoing. How many a man is there, that hath lost a good living, because he would keep a good Conscience? If it were not for this Conscience, men might get, not only by honesty, but by fraud, or by violence; lying or false-swearing, might then bring them in many a penny, but Conscience pares off all that gain.

But yet whatever Fools think, *Godliness is great gain,*
1 Tim.

1. *Tim. 6. 6.* It is our onely profit. Nothing can truly be counted our profit, but that which is, or contributes to our happiness. Wilt thou call that thy profit, which when thou hast it, thou art like to be never the better for it? neither the honestest man nor the happier man? Nothing can be accounted our happiness? or conducing to it, but that which either will abide by us, or do us good when it is gone. Holiness will abide by us, and the exercises of Holiness will do us good, when they are over and past. In such times, when through sickness and weakness, or some other invincible hindrances, we cannot pray, or hear, or labour in the work of our souls, 'twill then be a great comfort to us, that we have prayed, and heard, and laid up against such a time of need, when we had ability. The fruits of praying will remain, and the very remembrance of our faithfulness to God will be a comfort to us in our greatest weaknesses and distresses. Sinners when their estates are gone, their labours are done, their pleasures are over; then they will know whether these things be their happiness or no.

This getting life, this merry life, which thou now blestest thy self in, will not last alwayes with thee, and when 'tis gone, then thou wilt see how wise a man thou wert in promising thy self happiness in such things as these, *where is the hope of the Hypocrite though he hath gained, when God shall take away his Soul?* Job. 27. 8. Thy soul, Man, thy soul must be gone, the time is at hand when God will take away thy soul, and lay it in the dark for ever: and when that day comes, where then will thy gains be? *What shall it profit a man to win the whole World, and lose his own soul?* Matth. 16. 26.

Young man, what art thou for? Art thou for profit? Wilt thou study thy own commodity? Wilt thou count that thy profit, which will make thee the honestest man, and the happier man? Wouldst thou get something to comfort thee when thou art old? Wouldst thou be really happy? Then go to God, joyn thy self to him, give thy self to him to be his servant for ever: Get the Lord to be thy portion, and then thou maist say, *Re-*

turn

turn to thy rest, O my Soul, for the Lord hath dealt bountifully with me, Psal. 116. 7. Wilt thou now Young man, take these arguments and urge them home upon thy heart? stand in the presence of God, and in his fear reason thus with thy self, Why should I not now become a sincere convert to God?

1. *Is there not a necessity laid upon me?* Must I not either turn or burn? Is it not necessary for me to look to the salvation of my soul? and is there any way for that, but turning from my sin? My flesh pretends necessity for my serving of it; I must have bread, I must have cloaths, I must have money; I am sure these things are necessary for me, for I must not starve. I, but is there not an higher necessity here? whether I have bread or no, whether I starve or no, I must look to it, that I be not damned for ever. *Skin for skin, and all that a man hath will a man give for his life,* Job. 2. 4. I, but skin, and flesh, and bone, and life, and all must go, rather than lose my soul. If I can live and maintain my self here in an honest way it must be done. If I can be a rich man and a good Christian, a wealthy man and a godly man, 'tis well enough. But whether I be rich or poor, I must have Christ, and Life, and Christ I cannot have without turning from my sins to him.

What, O my soul, art thou such an enemy to Godliness, that thou wilt rather die, than become a Godly man? Art thou so in love with a carnal and earthly life, that thou wilt sell thy life to the Devil, rather than change thy course? will thy necessity prevail nothing with thee? Thou art in necessity, O my soul, in necessity of Christ, in necessity of pardon, in necessity of Grace and holiness. Thou art ready to perish, a slave to Lust, a slave to the Devil; these Tyrants are thrusting thee down to the eternal prison, thou art in necessity of Christ; there's no hope of escaping, but by getting thee into Christ.

2. *Would it not be for my profit to turn?* How can I spend my time to better advantage, than by making the everlasting Kingdom sure to me? Whom dost thou, O my Soul, account to have been wise men, and the best husbands in the World, whose care, and whose labour have best turned

turned to account? either those, who have gotten oyle into their Lamps, that have been sowing to themselves in righteouſness, that have been laying up to themselves treasure in Heaven; or they that have had their occupation wholly about this earth, or else loytered their time in mirth and idleness? which of these two sorts dost thou think are best provided for? whose Harvest or Vintage is like to be the most plentiful and blessed? However thou judgest now in this sowing day, yet when the reaping-day comes, then in which of the two cases wouldst thou be, either of those, who had sown in Righteousness, and reap in mercy: or else in case of those, which have sown in the flesh and reap Corruption, which have sown in Iniquity and must reap in wrath and fire? would it not be more to thy profit, to reap with the righteous and the godly, than with the wicked and ungodly? Why, does the case stand thus? Is it both necessary and profitable for me to be a sincere Convert to the Lord? Come my Soul, away with all excuses, away with all delays, come in this day, and yield thy self to the Lord; come, give thy self, come, joyn thy self to him in a perpetual Covenant, that shall never be forgotten.

CHAP. VIII.

Containeth a direction unto Young men how to get a stock of Grace.

III. **A**T thy first setting up, content not thy self with a competent stock of money to begin the World withal: but be sure likewise to get a good stock of Grace. Thou art to drive two Trades together, a trade for thy body, and a trade for thy soul, and each trade must have its distinct stock to be maintained upon. 'Tis like to be but poor trading, where there is no stock to begin upon. Thou maist as well drive a Trade for thy body without a stock of money, as a Trade for thy soul without a stock of Grace. Get a stock of saving Grace, a stock of Faith and

and Love, and habitual holiness; upon the wise improvement of this, thou wilt grow rich unto God. This is the true riches, the best riches, a little of it is more worth than all the world. For,

1. *Riches oft prove hurtful to the owners of them, Eccl. 5. 13. There is a sore evil, which I have seen under the Sun, namely riches kept for the Owners thereof to their hurt: proving oftentimes occasions of sin unto them, being the bellows of pride, and the fuel of Lust.*

But *Grace* always proveth an exceeding great advantage to the Owners thereof. Never any man suffered by having too much grace. Its good upon all accounts: For it sanctifies mens earthly riches, teaching them how to use and improve them to the glory of God, the good of others, and comfort of their own Souls. Yea grace sanctifies not onely blessings, but likewise crosses and afflictions, turning them to their good. *For all things shall work together for the good of every gracious Soul, of every one that loves and fears God, Rom. 8. 28. Whereupon faith the Apostle, 2 Cor. 4. 17. Our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of Glory.*

2. *Worldly riches are uncertain, they make to themselves wings, and fly away, Prov. 23. 5. Sure it is, that within a short time, either they will be taken from us, or we from them; either they will leave us, or we must leave them. Yea they are such slippery ware, that the harder we graspe them, the sooner they will slip out of our hands.*

Whereas Grace is a blossome of Eternity, which will abide with us for ever. It doth not only continue with us so long as we live here, but it endureth with us to all Eternity, therefore called durable riches, Prov. 8. 18.

I know some tell us of falling away from Grace. True it is, a Christian may lose,

1. *The comfortable sense, and feeling of Grace, so that in his own apprehension it may be utterly lost.*

2. *He may lose some degree of saving Grace; for Faith is sometimes more lively and strong: and sometimes more dull and weak. Yea all Graces have their full and*
wane

wane, their ebbings and flowings.

3. *He may lose the powerful operation of Grace*, I mean the acts of Faith, and other Graces may be intermitted and suspended, when as the Graces themselves are not abolished, but continue with us for ever.

In which respects you may discern the transcendent excellency of Grace above riches.

How should the consideration thereof prevail with you to labour in the use of all means God hath sanctified for the attainment thereof.

To help you therein take these Directions.

1. *Mourn and weep (if possibly) for thy graceless condition*; take up a lamentation and say, *Woe and alas, that ever I was born, especially that I have lived thus long in a graceless condition, without God and without Christ in the World! O what will become of me, if I die in this estate! Surely hell and damnation must needs be my portion to all Eternity.* Thus make thy closet an House of mourning, and know that the mourning of thy Soul will cause the earnings of God's bowels towards thee; so that he will not deny grace to a mourning Soul.

2. *As thou wouldst have grace, frequent the means of grace.* I mean the Ministry of the word, that being the ordinary instrument, whereby the Spirit of God, who is the principal Author of grace, doth convey grace into the hearts of sinners. Whereupon the Apostle Peter affirmeth, (1 Pet. 1. 23) *That we are born a new, not of corruptible seed, but of incorruptible, by the word of God.* Where by being born a new, is meant such a thorow change in us, whereby we are brought out of the state of nature into the state of grace; and so are made new Creatures, having an infusion of new and holy habits, or supernatural graces put into our hearts; which blessing is ordinarily wrought in us, through the Ministry of the Word, Acts 2. 41. We read of three thousand sinners, who had grace wrought in their souls, by one Sermon. Yea Acts 10. 44. It is said, *Whilest Peter was preaching the Holy Ghost fell on all them that heard the Word.*

And therefore, O Young man, as thou desirest true saving grace, frequent the Ministry of the word, take all

all occasions of hearing the same, both in season and out of season. And for thine encouragement know, that as graceless and prophane hearts, as thine have been sanctified by the Spirit of God, as they have been attending upon the Ministry of the Word. And who knoweth but thou maist find the same effect of the Word upon thy soul, whilst thou art waiting upon it?

3. *Beware thou neglect not the day of grace.* There are certain seasons of Grace, when the Lord makes tenders and offers of grace to the Souls of poor sinners. Yea there is no man that lives in the bosome of the Church, but probably he hath his *critical day*, a certain time for grace, which if he neglect, it is a question, whether ever it will be offered to him again. Happy therefore, and thrice happy are they, who observe those seasons of grace, and know in their day, the things that concern their everlasting peace.

Now it may be God speaks home to thy Conscience, now he warms thine heart, and puts therein good purposes and resolutions. It will be therefore thy wisdom carefully to observe, and improve the same to thy Souls advantage, not suffering them carelessly to pass away; lest if thou lose the benefit of those blessed motions, thou lose life and salvation for ever.

Luke 19. 41, 42. Our Saviour tells the Jews, they had a day of grace, which because they slighted and neglected, they should never enjoy it again: the means of grace and salvation should be no more offered unto them. God being a just God, is it not just, that he should reject them for ever, who have for a long time rejected him? that he should turn a deaf ear unto them, crying unto him on their death beds for grace and mercy, who would not hearken unto him calling upon them in the day of his merciful visitation?

Whilst therefore the day of grace lasteth, whilst God stands knocking at the door of thine heart by the motions of his Spirit, and admonitions of his Ministers, speedily open to him, embrace his motions, be willing to follow the dictates of his Spirit in ways of obedience. Thou knowest not when thy day of grace will end. Though some mens day continueth to their old age,

But

some

some to the day of their death: yet some mens day of grace may end in their youth and younger years. Thy first day may be thine only day for Heaven, loyter out that, and thence forth it may be night with thee for ever.

Therefore, O young man, how doth it concern thee to take the first and present season? Now hearken, now accept and submit to mercy, now give thy self unto God, be his faithful servant, to obey and serve him with all thy heart and strength, or the day may be lost, and thy soul lost for ever. *Behold now is the accepted time, now is the day of salvation.* Thou knowest not what a day may bring forth, thou maist suddenly be taken from the means of grace, or the means of grace may be suddenly taken from thee. The Sun of heavenly light, which now shineth, may set, and thou be left in darkness. The gate of mercy now opened to thee, may be shut against thee. The things belonging to thy peace may be hid from thee. There is a time coming, and we know not how near it is, in which, (as Christ saith) *many shall seek to enter in, and shall not be able,* Luke 13. 24. Oh what woful yelling, what pitiful crying, and earnest knocking will there be then at the gate, with *Lord, Lord,* open to us? But all in vain, having slighted, and neglected their day of grace, when they should have got Oyle into their Lamps and grace into their hearts,

4. *Be earnest with God in prayer, who is the God of all grace, that he would be pleased to vouchsafe unto thee his holy sanctifying Spirit, which may quicken thy dead soul, infuse the grace of life, and make thee partaker of his holiness, whereby thou maist become a new Creature.* Beg of God, that he would not put thee off with the things of this world, but together with his outward blessings, or whether thou have them or not, that he would bless thee with spiritual blessings in Christ Jesus; and that he would enrich thee in the Inner man, with his saving and sanctifying graces. What the Apostle James saith of Wisdom is true of all grace, *If any one lack it, let him ask of God, that giveth to all men liberally, and without reproach, and it shall be given him,* Jam.

O young man, may grace be had for asking? Ask, and ask, again, never keep silence, nor let fall thy suit till thou hast obtained. And in thy Prayers plead that gracious promise, *Isa. 44. 3. I will pour Water upon him that is thirsty, and floods upon the dry ground.* That is, where there is no sap of grace, nor moisture of goodness, upon such, saith the Lord, *will I pour out my water, my living water, my grace shall flow down upon him, and his soul shall be as a well watered garden.*

Go therefore thou poor sinful soul, who never yet to this day hadst one drop of grace within thee, go thou to the Throne of Grace, go to the Fountain of Grace, lament thy sinful barren heart before God, and plead his promise of *pouring the spiritual water of grace upon the barren thirsty soul*: say unto him, *Lord make good this good promise unto me, behold the dry and barren heart, upon which no dew or rain from above hath ever fallen, pity this hard and parched soul; a drop Lord, a drop from the fountain of living water. God of grace, give grace unto me, and effectually work it in me.* And know for thy comfort, that if God hath given thee a sense of the want of grace, and an heart to pray for it, it is an hopeful sign that he intends to bestow it on thee.

5. *Stir up in thy soul an earnest longing desire after grace.* To that end consider the excellency thereof. Consider, I say the excellency of grace; it is the beam of the Divine Nature, a spark and ray of glory, which puts such an excellency upon a person, that all others are vile persons in comparison of him. A gracious soul is the rarest piece of all Gods workmanship, of more worth than all the wealth and riches in the world. Nothing so graceth a man as grace doth, being the image of God in man, whereby he becomes like unto his Creator, which is the greatest excellency that can be conferred on a Creature. It was this that made all Gods servants so famous in their generation. It was not their wealth, their parts or the like, but their graces, their faith, their patience their zeal for God, and the like. These kept their names fresh, when the names of wicked, graceless wretches do rots and are perished. Grace is *aromatical*, it embalms the living names of dead Saints: where-

upon a gracious person, when he dies, is said to carry a good conscience with him, and to leave a good name behind him.

I grant that carnal men, through their ignorance of the true worth of Saints, being blind in spiritual matters, have a low and mean esteem of them. But could they look into their inward parts, and discern their true worth, they would acknowledge them *all-glorious within, more precious than fine gold.*

I shall close this Direction with a word to those who have some comfortable evidence of the truth of grace in their hearts, exhorting them that they content not themselves with any measure or degree of grace, but labour and strive after perfection, adding Grace to Grace, and growing from one degree of Grace unto another, till they be perfect men and women in Christ Jesus. Though you ought to be contented with a competency of worldly wealth, yet never talk of a competency of grace, nor take up with any degree of it already obtained, as if you had enough; and needed no more. St. Paul, though he was content with a little of the world, yet not with a little of grace: *he reached forward, and pressed towards the mark for the price of the high calling of God in Christ Jesus*, Phil. 3. 13, 14. It was the Motto of Charles the fifth, *Plus ultra*, that is, *more yet, or further yet*. And it ought to be every Christians Motto, *Go on to perfection.*

To perswade you thereunto take these Arguments.

1. *Hereby you will gain a comfortable evidence of the truth of Grace in you.* For true grace hath this property, that though it be weak, yet it will grow, and increase mightily, *as he that loveth silver, is never satisfied with silver, nor he that loveth abundance with increase*, saith the *Wise man*, Eccl. 5. 10. So he that hath true grace in him, will never think he hath enough of it, but will be ever desiring and endeavouring after more. They who have once tasted of the sweetness of grace, are not satisfied with a little, the more they drink, the more they thirst, till they have drank their full draught in the Kingdome of God. It may justly be doubted, whether there be any truth of grace, where there is not

not a desire, and endeavor after an encrease therein. It is an ill sign to sit down satisfied, and rest contented with a little. Sure thou hast none at all, who art satisfied with that little grace thou thinkest thou hast.

2. *To stir you up to labour after a greater measure and higher degree of grace, consider, that after the work of grace hath been wrought in you, there is a great deal more work to be wrought by you; many lusts to be conquered, much corruption to be subdued, many temptations to be resisted, many graces to be exercised, several duties to be performed, many of them hard, and difficult to flesh, many great things to be done, and bitter things to be endured for Christ, you may be called to the fiery trial, and to suffer the loss of all that is dear unto you. How can you imagine to go through all all these works with a small degree of grace, and measure of strength?*

3. *The stronger Christians you are, the more helpful will you be unto others who are weak and infirm, and consequently the more honourable, for it is more honourable to give than to receive. Therefore how doth it concern you to strive to increase your store, that you may have by you to help the needy, and be useful in your generations, by instructing the ignorant, resolving the doubtful, comforting such as mourn, reproving such as are scandalous, converting such as are unconverted, strengthening such as are weak in grace: Oh what a Blessing might you be to all your relations! yea to all with whom you do converse! How should the ears that heard you bless you, yea and bless God for you Job. 9. 11.*

CHAP. IX.

Containeth Directions how to live a godly and gracious Life.

B*Etake thy self to live a godly and gracious Life.*

For thy help therein take these *Directions.*

I. *Direction, At thy first awaking in the morning lift up thine heart to God in a thankful acknowledgement of his mercy to thee the night pass, in giving thee such*

quiet rest and sleep, whereby thy body is refreshed, and thou inabled for the duties of the day. And beg of God that he would so assist thee with his Grace and Holy Spirit, that all the thoughts of thy heart, and words of thy mouth, and works of thy hands, the day following, may be acceptable in his sight.

And in regard the Devil, at thy first awaking, is very watchful to take possession of thine heart, by casting in some wicked, worldly, wanton thoughts; it will be thy wisdom to prevent him, by fixing thy heart on some spiritual subject; as on God, his Word, or Works, his Providence, or Properties. Good thoughts in the Morning will so season thine heart, that thou shalt retain the favour of such a gracious beginning all the day after.

II. *Direction, to a godly life.*

So soon as thou art ready, before thou goest about the works of thy Calling, withdraw thy self into some private place, and there pour out thy Soul unto God by fervent and effectual prayer. Be sure to open thine heart to God, before thou open thy Shop to men. This secret prayer we find commended by Christ himself, *Matth. 6. 6, When thou prayest, enter into thy Closet; and when thou hast shut thy door, pray to thy Father that is in secret, and thy Father which seeth in secret shall reward thee openly.* And we find that what he commanded, himself practised? for *Mark 1. 35.* it is said, *In the Morning Christ went out, and departed into a solitary place, and there prayed.* How careful the servants of God have been therein, none will question, who are acquainted with the Scriptures.

Besides all the Benefits of prayer in general, secret prayer hath these:

1. *It will be some testimony of the sincerity of thine heart.* A man may joyn in Publick and Family-prayer meerly in hypocrisie, to gain the applause and commendation of men: But he that maketh Conscience of praying in secret, and that in obedience to the Command of God, with a desire to approve himself unto him, hath some good evidence of the truth and sincerity of his heart.

2. *It is in our secret prayers that God doth ordinarily give the greatest discoveries of his love.* Jacob met with the
the

the blessing when he wrestled with God in secret. As *Cornelius* was praying by himself alone, *a Man in bright cloathing*, or an Angel, appeared to him, and said, *Cornelius, thy prayer is heard*, Act. 10. 30, 31. When *Peter* was praying alone upon the House, he saw a Vision, and heard a Voice from Heaven speaking unto him, Act. 10. 9, 10, &c. The secrets of the Lord are usually revealed unto his people, when they are seeking him in secret. Christ giveth his sweetest kisses, and dearest embraces to his Spouse when she is alone.

Yet how is this duty of secret prayer generally omitted, especially by the younger sort of Citizens, whose heads, and hearts, and time are so taken up with sensual pleasures, and worldly businesses, that they can scarce allow themselves any time to spend with God in secret. Surely such do plainly demonstrate, that they love the World, and the pleasures thereof, more than God himself. Nay, how can such say, that they love God at all in truth and sincerity, when they delight not in communion with him? nor love to have any intercourse with him in secret?

Oh young men, that I might prevail with you for the time to come, to be more constant in this duty; that you would not go into your Shops, till you have been with God in private, and there offered up your morning Sacrifice of Prayer and Thanksgiving: I beseech you for the sake of your precious souls, plead no excuse from worldly businesses. The Devil, and your own corrupt hearts, will find many occasions to divert you from the duty; but say to them as *Abraham* to his servants, *Stay you here while I go, and worship the Lord yonder*.

Shouldst thou omit thy Morning Devotions for any worldly businesses, thou wouldst thereby hazard the loss of thy precious Soul, for the gaining of a little worldly wealth, which can yield thee no true comfort. And what will it avail thee to gain the whole world, and lose thine own Soul, Mark 8. 36.

Friend, let this my Counsel be accepted of thee, and prevail with thee; set upon a constant course of serious secret prayer, or else never talk of Christianity, or Religion.

ligion in thee, thou hast nothing of it. A Christian without prayer, is a man without breath: Prayer is the very breathing of a Christian soul.

In the performing thy secret devotions, observe these Rules.

1. *Beware of doing them in a cursory, careless, and formal way.* He who serves God carelessly, is like to bring a curse upon himself instead of a blessing: For *curst is he that doth the work of the Lord negligently*, Jer. 48. 10. So it is in the letter of the Hebrew, though the new Translators of our Bible render it, *Deceitfully*. Which two words may very well interpret one another. For he that doth a work *negligently*, doth it *deceitfully*, he doth as if he would deceive God, but at last he deceiveth his own Soul. Such prayers as are performed coldly, and negligently, they are as if they had not been done in Gods account, and a man is never the better for them; yea, he is the worse for such prayers, for they leave the Heart more worldly and covetous, more hard and obdurate than it was before, and more guilty before God.

2. *Let thy prayers be fervent, performed with earnestness of Spirit and affection.* Set thy self in good earnest to seek the Lord, which is the only means to prevail with him; for *it is the fervent prayer only that is effectual*, Jam. 5. 16. To this end be sure thou give not way either to drowsiness of body, or distractions of mind, unto which we are all naturally too too prone; but stir up thy self to the duty, putting forth all the strength thou canst therein. Though thy strength be but weakness, yet if thy strength be in the work, God will accept thereof.

As when a Father sets his Child about such or such a work, though the Child be very weak and insufficient for the same, yet if it put forth its strength therein, to do it as well as it can, the Father will accept thereof, as if it were done after the best manner. So it is between God and us, though we are very weak, and insufficient for the performance of any spiritual duty, yet if we put forth our strength therein, God will accept thereof.

Among other directions which might be given to drive

drive away wandring thoughts in prayer, and to raise up thine affections therein, take notice of these two.

1. *Make choice of such a place for the performance thereof, where thou mayst use thy voice, and not be heard of others.* The Voice in prayer will be found very effectual, both to keep thine heart close to the duty, and to quicken thine affections therein.

2. *If notwithstanding thou findest thy mind hath been wandring in prayer after worldly matters, it will be a good course, in thy Closet Devotions, to pray those heads over again, which thou deliveredst without any Observation, labouring as to keep thine heart closer to the duty, so to perform it with more fervency, and earnestness of affection.*

CHAP. X.

Containeth Directions for the manner of following thy particular Calling.

HAVING thus begun the day with Prayer, thou must then betake thy self to the duties of thy particular Calling: for particular Callings are of Gods appointment, as for our own good, and the good of our Family, so for the benefit of others.

In following whereof, have special regard both to thy Ends, and Manner of performing them.

1. For thy Ends: *Follow not thy worldly businesses merely for gain and advantage, thereby to get an Estate, but chiefly in obedience to the Command of God (who requireth every one to labour in some honest Calling) that thereby thou mayst serve, and follow his Providence in the use of those means he hath appointed for the getting a comfortable subsistence for thy self and family: and that thou mayst in some measure be profitable in thy Generation, and serviceable to the Publick Good; minding above all things the glory of God in what thou doest, who is glorified not only by the practice of holy and Religious duties, but also by a conscionable per-*

performance of the duties of thy particular Place and Calling.

2. For the manner of following thy Calling, observe these Rules.

1. *Be diligent therein.* To live without a Calling, or not to labour therein, are both sinful and unwarrantable. Every Son of Adam ought to mind some particular Calling, by vertue of that Command which God laid upon Man immediately after his Fall, *Gen. 3. 19. In the sweat of thy face shalt thou eat bread till thou return unto the ground.* Which words are to be understood, not only as a Curse, or Judgment; but also as a Charge, and Command. Answerable thereunto is that Precept in the Moral Law, *Six days shalt thou labour.* So that no man hath a priviledge to live idly, but either by the sweat of his Brow, or of his Brain, ought to be serviceable in his Generation.

For thine encouragement unto diligence in thy Calling, Solomon tells thee, *Prov. 10. 4. The hand of the diligent maketh rich.* And *Prov. 13. 4. That the Soul of the diligent shall be made fat.* Whereas Idleness is the root both of Beggery, and of all manner of wickedness: yea, the Devils chiefest opportunity and advantage for tempting men unto sin, and therefore may be called, *the hour of temptation.* For when the Devil findeth men most idle, he will be sure to set them on his work? Therefore it was good counsel which Saint Jerome gave to one of his Friends, *Be thou always about some lawfull business, that when the Devil comes, he may not find thee idle.* If Satan at any time find thee not about that which is good, he will soon set thee about that which is evil.

Though thou must be diligent in thy Calling, yet take these two Cautions.

1 *Caution.* Beware of laying out the strength of thy heart and spirit upon thy worldly businesses, which ought to be reserved for communion with God. Thou must so follow the works of thy Calling, as one that hath other matters in thy head, businesses of an higher nature lying upon thee, even the great things of Eternity, the salvation of thy precious and immortal Soul. This the Apostle intendeth

tendeth in 1 Cor. 7. 31. where he adviseth us, *so to use the World, as if we used it not, or as not abusing it, by such an immoderate loving, and inordinate seeking after it, as rakes off the heart from a due minding the great concernments of our Souls.*

As *Esau* wasted his strength by overmuch Hunting, and by his too greedy desire of *Jacob's* red Portage, lost his Birth-right, *Gen. 27. 29.* so mayst thou by an over-eager hunting after Wealth, waste the strength of thy body, and indanger thine Heavenly Inheritance. It will be therefore thy wisdom so to mind and follow after things Temporal, that thou mayst not lose, no nor abate thy care of things Eternal.

I deny not but the World may and must be minded by thee, but still in its place, secondarily, and subordinately. What is the World to thy Soul? What is Bread, or Cloaths, or Money, or an House, or Lands, to the Everlasting Kingdom? Let that word be still in thine ears, and upon thine heart, whatever thou art about: *First seek the Kingdom of God. First, that is, not only before all things, but chiefly, and above all things: seek the Kingdom of God, and his righteousness; let thine heart be ever more intent upon God, than upon all things in the world besides.*

2 Caution. Though thou must be diligent in thy Calling, yet beware that thy worldly businesses and employments do not ingross thy whole time, but allow thy Religious Duties their proper and sufficient season. Be sure thou observe thy praying, and thy reading times, yea, and thy seasons for meditating on God, and communing with thine own heart. Oh let not thy *Worldly Employments*, prove *Heavenly Impediments*. Put not off thy serving God for any earthly advantage whatsoever.

Happily thou wilt say, I must provide necessities for my Family, I must have bread for my self, and them. True, and must thou not have Grace, and Christ too? Is not thy Soul more than thy Body? Is not Christ and Grace more necessary than thy daily bread? If thou wilt not raise thy Estate upon the ruins of thy Soul, if thou wilt not sell thine hopes for hereafter, for thy present commodity, and undo thy self for

for ever, for fear thou shouldst be undone here; then look to it, that whatever wants, thy Soul may have its due share of thy time. Let not holy duties give place to the world, let the world give place to them.

I know it is the practice of too many, upon a pretence of much business, either wholly to omit their private devotions, or else to run over them so hastily, that they are lost in the doing; as good do nothing, as nothing to purpose. God will not be so put off; nor can thy Soul subsist upon the Income of hasty duties. If thou wilt find no more leisure to pray, God will find as little leisure to answer.

2, *Follow thy Worldly businesses with an Heavenly mind, as a Citizen of Heaven, and a Pilgrim on Earth.* Though thou hast thy hand in the Earth, yet let thine eye, and thine heart, be towards Heaven, often meditating on heavenly things, and setting thy thoughts and affections on things above: As *S. Paul*, when he was at *Rome in his body*, yet was at *Coloss in his Spirit*, Col. 2. 5. So though as yet we are absent from Heaven in our bodies, yet in our Spirits we may be continually present there: and there let us daily be, both searching into the blessedness of that better Country, and studying our way thither, and laying up a treasure for our selves there.

There is scarce any worldly business which calls for the continual intention of thy thoughts upon it; but some spare time may be gained from it for spiritual thoughts, and heavenly meditations. And great care and watchfulness there should be against such an over-intention of mind upon whatever earthly affairs, as does shut the Lord out of doors, and throw Heaven under our feet. Let our whole life be *a walking with God*, as *Enochs* was, Gen. 5. 22. Let us learn the skill to serve the Lord in our serving the necessities of our bodies: and let us often catch at opportunities for more immediate converse with him. Learn particularly these two things.

1. *To spiritualize all outward objects and occurrences, by raising matter of heavenly meditations from the same.* There is no creature in which there are not manifest footsteps of the Power, Wisdom, and Goodness of God. Every flower, or spire of grass, every worm, or fly,

fly, declare the power of our great Creator. How much more the curious Fabrick of mans Body, and the glorious Host of Heaven? from each of which thou mayst take occasion to think of God with admiration, As a Christian seeth all things in God; so may he see God in all things, and thereby make some spiritual use and improvement of them. He may with the Bee suck sweetness out of every flower, not only for sensual delight, but also for spiritual profit. And truly the benefit of the Creature is half lost, if there be nothing but an outward use made of them. The bruit Beasts can behold the outward things; if man see, and learn no more, what is his Excellency above the Beasts? A wise Physitian can extract some good out of those Herbs, that ignorant persons cast away as useles. In like manner wise Christians can and ought to extract some spiritual profit to themselves out of every Creature which they behold, and every Providence that they meet with: By which blessed Art of *Heavenly Chymistry*, thou mayst both please thy fancy, and profit thine own heart.

2. *In the midst of thy Worldly businesses and imployments, often lift up thine heart to God in some short Ejaculatory Prayer*; as for his direction, assistance, and blessing on thy pains and endeavours, so to keep thee from the pollutions and defilements of this World; and that he would sanctifie every Dispensation of his Providence unto thee, whereby thou wilt carry on the interest of thy Soul, with the concernment of thine Estate. These kind of Prayers thou mayst send up unto God at all times, in all places and company; yea, whilest thou art conversing with others about worldly matters, thou mayst by these converse with God, and hold communion with him, and that without any prejudice to thine outward businesses.

The Lord hath manifested his great approbation of these Ejaculatory Prayers by his gracious Answers and Returns thereunto. How graciously did God answer that Ejaculatory Prayer of *David* against *Achitophels* Counsel, by defeating the same, and turning it into Foolishness? *2 Sam. 15. 31.* How graciously did God answer

that ejaculatory Prayer of *Nehemiah* by inclining the heart of the King to send him to *Jerusalem* *Neh. 2. 4, 6* As also that ejaculatory Prayer of the penitent thief, *Lord remember me when thou comest into thy Kingdom?* whereupon *Christ* said unto him, *This day thou shalt be with me in Paradise*, *Luk. 23. 42, 43*. Yea that ejaculatory *Apostrophe* of *Moses* to God (*Exod. 5. 22.*) *Wherefore hast thou so evil entreated this people?* had its gracious answer and return; *Chap. 6. 1.* Then said the Lord, now shalt thou see what I will do to Pharaoh. Ejaculatory Prayers, though they are short and sudden, yet proceeding from the heart, may be as fervent and prevalent as solemn Prayers. And indeed, these frequently used, argue an heavenly mind, and an holy familiarity with God. But still beware that these short and occasional Prayers, be not made to serve thee instead of, and to shut out thy set and solemn duties. These will be of use to help thee in thy fixed duties, and may not excuse thee from them.

III. *Direction*, To young men touching the manner of following their Callings, *Be just and honest in thy dealing with men; avoiding all guile and deceit, so all subtle equivocations, and mental reservations, tending to the wronging thy Neighbour: that thou maist be able to say with the Apostle, (Heb. 13. 18.) I trust I have a good Conscience in all things; willing to live honestly.* It is very observable how plentiful the Scripture is in pressing men to deal justly, and Honestly with all men, even in Weights and Measures, and that both in the Old, and New Testament.

In the Old Testament saith the Lord to his People, *Levit. 19. 35, 36. Just Ballances, and just Weights, a just Ephah, and a just Hin shall you have.* The Ephah, was a dry Measure, or a measure for dry things, as our *Bushel* is. And the *Hin* was a measure for liquid things, as our *Pottle-pots* or *Gallon*. Under these two names all other measures are comprehended, which God requireth should be just and true, without all falshood and deceit. And *Deut. 25. 13, 14, 15, 16.* *Thou shalt not have in thy bag divers Weights, of one kind, he meaneth, a great and a small: Thou shalt not have in thy house divers Measures, a great and a small; one to buy with, another*

to sell with : or a greater to be shewn to the Magistrate, or Officers, when they come to view thy weights and measures; and a less to sell with. And verſ. 15. *But thou shalt have a perfect, and a just weight, a perfect and a just measure shalt thou have,* and verſ. 16. *All that do such things, and all that do unrighteously (in what kind soever) are an abomination to the Lord thy God.*

In the New Testament, the Apostles in their exhortations doe much press upon Gods people just and honest dealing one with another, as Rom. 12. 17. *Provide things honest in the sight of all men.* The word in the Greek *μετριοψυνος*, is very emphatical, and implyeth a forecasting care that they did nothing, that was dishonest in the sight of men, Phil. 4. 8. *Whatsoever things are honest, whatsoever things are just, whatsoever things are of good report, think on these things.* As if he had said, Be sure you mind such things. And 1 Thes. 4. 6. *Let no man go beyond or defraud his Brother in any matter, because that the Lord is the avenger of all such.* The Apostle seemeth to anticipate the secure thoughts of the fraudulent, promising themselves impunity, telling them, that the Lord is the avenger of all those, who shall by any deceit defraud their Brethren. Yet what abominable frauds and deceits are daily acted in matters of commerce, and trading between neighbour and neighbour.

CHAP. XI.

Setteth forth several frauds and deceits too frequently acted in matters of Commerce and Trading between Neighbour and Neighbour, with some general Rules for the preventing of them.

1. **H**OW many do use all the art they can to make their Wares look better and fairer than indeed they are, that so they may get more for their commodities than in truth they deserve? which is one kind of deceit

2. *How*

2. *How many by lying, and equivocating do put off their bad wares at the highest prices!* commending that for the best of the kind, which they know to be stark naught; and so sell their Consciences with their commodities for a very inconsiderable advantage. Surely those are sad gains, that make a man lose peace of Conscience, and Heaven at last.

3. *How many are apt to work upon the unskilfulness, and ignorance, or the necessity of the buyer?* If they find him unskilful in the commodity he is buying, how are they apt to work upon it? and to demand an unreasonable price of him, far above the worth of it? Or if the buyer hath more than ordinary need of such a commodity, how apt is the feller to take advantage of his urgent necessity? making him to pay more for the same, than it is really worth, which is cruel injustice.

Or when poor people expose their Wares to sale which they have wrought up, to buy Bread for themselves and Family: How many are there who take advantage of their necessity, offering them little more for the same, than their goods cost them before they were wrought up! which is an high degree of oppression, forcing them to sell their tears, sighs, and groans with their wares, because they are necessitated to part with them at such low rates. Thus many sell their souls for the gaining a few pence, and then bless themselves in their good bargain.

'Tis an evil rule which some men propose to themselves, and take to be warrantable enough, *To buy at cheap, and sell as dear as they can*, that is, to wrong and over-reach if they be able; if they be honest, 'tis because they cannot help it. And 'tis a poor shift they alledge to save themselves from blame, viz. *Caveat emptor, let the buyer look to himself*. Wherefore hath he his eyes and understanding? If he be deceived, he hath deceived himself. Is that all thou hast to say, *Caveat Emptor*? Why that's no more but this, Let him count me a knave that he hath to do with: let him trust his own eyes, and not my words, or Oaths, or Conscience, for there's no trust to be given to them. Is not this it thou sayest, and dost thou not herein say well for thyself?

4. *How*

4. *How many do deceive their neighbours in weights and measures, using false weights and false measures, and yet take the full price for their commodities? which is a plain cheat, that is abominable in the sight of God, as Prov. 20. 10. Divers weights, and divers measures both of them are alike abomination to the Lord.* As if he had said, Though men may make light of this kind of deceit, and haply boast of it, yet God abhors it, and the rather, because it is a sin that tends to the overthrow of humane society.

5. *How many use unjust and uncharitable courses to raise the ordinary price of their commodities! as by forestalling the Market, or by ingrossing commodities, that having them all in their own hands, they may sell them at their own rates. Which is a branch of uncharitableness, raising their gain out of their brothers loss.*

6. *How many buy such goods as they know, or have just cause to suspect, that they are stolen! thereby making themselves accessory to the theft, and making thieves: if there were fewer Receivers, there would be fewer Thieves.*

7. *How many do make a gain by promise breaking, who will readily promise to pay a day, but make no Conscience of keeping their word, or their time; not regarding how much their neighbour suffers by being disappointed at his day. Christians should be men of their words; should consider before they promise, and then make Conscience of punctual performance.*

8. *How many seek to put off all the bad money they can, though they know it to be bad, even for good Wares?*

Haply you will say, you took it for good money. Though you did, yet except you can return it to the parties from whom you received it, it is a branch of deceit. Better it is to suffer wrong, than to do wrong in any kind. Because one hath wronged thee, will that be thy warrant to wrong another? whatever palliations or pretences men may have, yet the thing is palpably injurious: Justice requires that there be an equal and true value betwixt the price, and the commodity. When thou knowest the commodity thou buyest

to be good, and the money thou payest for it to be naught, where is thy justice?

Thus you see what mysteries of iniquity there are in most Trades, which are too well known, and too much practised by many Tradesmen. For the preventing of which, I shall briefly give you some few general Rules to be observed in your dealing with men.

1. *Ever observe that Golden Rule of our Saviour, Matth. 7. 12. Whatsoever ye would that men should do to you, do ye even so to them.* As thou wouldst not have mixt wares sold thee for that which is pure: nor that which is sophisticated and naught, for that which is perfect and good: do not thou offer the like to others. As thou wouldst not be wronged, nor over-reached by others, do not thou go about to wrong, or over-reach others. But *whatsoever thou wouldst that men should do thee; do thou even so to them, for this is the Law and the Prophets,* that is, This is that which every Book of the Law and Prophets require of us; this is the summe of that which in the Law and Prophets, is delivered concerning our carriage and behaviour towards our Neighbour.

2. *When at any time thou art summing up thy gains and gettings, put all thy unrighteous gains in the one scale, and thy soul, which thou hast by thine unjust and deceitful dealing exposed to sale for them, into the other: and withal consider how light all those gains and gettings are in comparison of thy soul.* And this through Gods blessing may be a means to take thee off from all dishonest dealings. For what is the gain of many thousands, nay of all the wealth in the World to the loss off thy precious soul? Surely all the wealth and riches in the World can no more countervail the loss of one soul, than all the dirt of the street can countervail the loss of a rich Jewel.

Young man, thou art now going forth into the World, and thine eyes and thine heart are set upon getting an estate: and gathering thee substance against the time to come: but beware thou lay not up an evil treasure, a treasure of lyes, and oaths, and deceit, with thy treasure of money or goods. Resolve from thy very first to have none by thee but honest gain: if God increase thee, bless him for it; but resolve rather to be poor

poor, than not to be honest and upright: For riches profit not at the day of wrath, but righteousness delivereth from death, Prov. 11. 4.

3. Consider that all the ways and works of unrighteousness, though acted never so secretly and cunningly, shall one day be made manifest to all the world. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Eccles. 12. 14. At the great day of Judgment, whereof Solomon had made mention before, all the ways and works of wickedness, all the deceits of men, though never so closely committed, shall be discovered to the view of all. And therefore the day of Judgment is called (Rom. 2. 5.) the day of Revelation; because then all the hidden things of dishonesty, all frauds and deceits shall be made manifest.

I shall close this Direction with giving you some few Motives and Arguments unto just and honest dealing in your Commerce with others.

1. Honest dealing is the likeliest way to thrive. Look into the Scriptures, and you shall find that Righteousness, as well as Godliness, hath the promise of the life that now is, and of that which is to come; promises of things temporal, as well as of things spiritual and eternal, 1 Tim. 4. 8. Though a righteous man have but a little estate, yet that little is better than great Revenues of the wicked and unrighteous, Psal. 37. 16. The unrighteous man who hath got an estate by fraud and deceit, may fare more deliciously every day: but the righteous man may eat his Meals with more true joy and contentation.

2. Just and honest dealing with men will prove an honour and Ornament unto Religion and Profession. Yea, there is nothing will grace Religion so much in the eyes of all men, than for such who make profession thereof to be just and honest, true and faithful in their dealing with others. This Argument the Apostle Peter useth, 1 Pet. 2. 12. Have your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, (meaning such good works of honesty, as they by the light of Nature knew to be good works) glorify God in the day of visitation.

3. *Nothing doth more wound Religion, and dishonour the Gospel, than when men professing Godlineſſ, are found unfaithful and diſhoneſt in their dealing.* Surely never did Religion ſuffer more diſhonour and reproach, through the unjuſt and unrighteous actings of the Profeſſors thereof, than in theſe days. It cannot but grieve the heart of every good man, to hear that which is too truly laid to the charge of many profeſſing godlineſſ amongſt us; namely, *That there is more truth and faithfulneſſ, more juſt and honeſt dealing to be found amongſt Turks and Heathens, than amongſt many Chriſtians, who make a great profeſſion of Religion.* Woe be to thoſe Chriſtians by whom ſuch offences come: ſurely it had been better for them they had never been born, than that their lives ſhould be ſuch a ſcandal to Chriſtianity, and diſhonour to the Goſpel.

4. *Juſt and honeſt dealing with men will be ſome evidence of thy Right and Title to Heaven,* *Pſal. 15. 1, 2.* The Pſalmiſt deſcribing who ſhall aſcend the holy hill of *Sion*, a Type of Heaven, giveth ſuch Characters which chiefly relate to duties of honeſty and righteouſneſſ: Having propounded this queſtion, *verſ. 1. Who ſhall dwell in Gods holy Hill?* Maketh this anſwer in the next verſe, *He that walketh uprightly, and worketh righteouſneſſ.* So that he is a *Citizen of Heaven*, who walketh uprightly towards God, and worketh righteouſneſſ towards men: who doth not only talk of righteouſneſſ, but *worketh righteouſneſſ*: who doth not ask, much leſſ exact unreaſonable prices for his Commodities, but obſerves a due proportion in his buying and ſelling.

Q. If you ask, what Rule is to be obſerved for the ſetting a price upon our Commodities, that we may content our ſelves with reaſonable gains?

A. The beſt Rule, I know, is to obſerve the ordinary price of the Marker, which valueth things with conſideration of all circumſtances; as ſcarcity, plenty, time, &c.

5. *Wealth gotten by unjuſt and deceitful weights, are uſually accompanied with a ſecret curſe from the Lord; ſo that they ſeldom continue long, but melt away many times in the ſame hands that got them; according to that*

that of the Prophet *Jeremiah* 17. 11. *As the Partridge sitteth on Eggs, and hatcheth them not, so he that getteth Riches, and not by right, shall leave them in the midst of his days, and at his end shall be a Fool.* That which is gathered by the unrighteousness of man, shall be scattered by the Wrath of God. Though men should thrive by their unjust and injurious dealing, yet their worldly wealth can never recompence their spiritual loss. For what will it advantage a man to gain a little Earth with the loss of Heaven?

Take heed therefore, O young man, of seeking to enrich thy self by any unwarrantable ways: What thou gettest thereby, may prove to thee as the *Flesh* that the *Eagle* caught from the *Altar*, and carried to her Nest, which having a live coal cleaving to it, set Nest and young ones on fire. The Curse of God is like a secret Morth, eating into such an estate as is got by fraud and deceit.

6. *Without restitution of goods ill got, there can be no true repentance, nor hope of pardon.* Restitution is an hard work, as necessary as it is: the meat that goeth pleasantly down, costs some deadly pangs in the vomiting up. Whatever unrighteous gains thou swallowest up, it must be restored, or 'twill cost thee thy life. Lay not up such an unrighteous Treasure, which will certainly put thee to the pain of restitution, or damnation. If thou be able, thou must restore or die: if thou be not able to restore, thou must repent or die; and the pangs of thy repentance may be much more bitter, than thy unrighteous gains were ever pleasant to thee.

Be wise, O young man, and consider, if it be so hard for thee to hold thy hands from unlawful gettings, how much harder will it be to shake thy hands of them, when thou hast them. The few instances that ever we hear of, of restitution made (in an age of so much unrighteousness) do abundantly evidence, that 'tis hard work to restore.

O take heed, lay not up such a temptation for thee against the time to come, which if it prove too strong for thee, will be thine everlasting undoing. Provide thee

better work for the time of thine age, than to unravel the wickedness of thy Youth. Since thou art like to be so hard to vomit, drink not down that which must come up, or will be thy death.

Some there are in the World, who by their unrighteous dealings have raised themselves from nothing to great estates, their fraudulence in their way hath been it that hath built them Houses, and bought them Lands, that hath filled their Purfes, and fed their Families, and provided Portions for their Children. O'twill be hard service for such to let all go back where it ought; to sell their Lands, and empty their Purfes, to pluck off their Childrens fine Cloaths, and to cloath them in Russet, or in Rags, and themselves to come down from their greatness to nothing again, and to take up with that little pittance of their estates which they came honestly by. Let it be well considered by such, whose case this is, how hard it is thus to empty themselves. And be thou ware, O Friend, in time, how thou puttest thy self upon this hard choice, *either to strip thy self to the skin of all thou hast dishonestly gotten, or to perish everlastingly.*

CHAP. XII.

*Sheweth the Vices whereunto Young Men are addicted.
One is Rash and hasty Anger.*

VHereas there are sundry Vices, whereunto Young Men are exceedingly prone, which are very displeasing unto God, let it be thy care and endeavour to shun, and avoid the same.

The Vices of Youth are these.

I. Rash and hasty Anger. Young Men being hot and furious, like Tinder and Gun-powder, take fire at the least spark of offence; and by indulging the violence of their passion, grow often outrageous.

I deny not but there is a lawful anger, as when a man is angry either at his own, or other mens sins; for that

that anger is without sin, which is against sin. But when one man is angry with another, either for no just cause, or for a very slight one, then is his anger sinful and unlawful: to which kind of anger young men are very prone.

Many, I know, account Anger, even the hottest and most hasty Anger, to be but a slight matter, a light infirmity; therefore I shall,

1. *Shew you the heinousness of this Sin.*

2. *Lay down some Remedies against it.*

That you may discern the heinousness of it, observe these considerations.

1. *The passion it self is exceeding violent.* Anger is *brevi infania* a short madness, as *Seneca* calls it, and maketh a man (as we say) beside himself, so as he hath no Government of himself, but is void of reason, in regard of the use of it: being more like an unreasonable, and outrageous Beast, than a reasonable and prudent man. It carries many men beyond the bounds, not only of modesty, but of humanity also.

2. The effects of this passion are likewise very violent, for

1. *It distempers the whole body within and without.* It disfigures a mans face and countenance, it maketh his speeches very confused, his actions rude, and his whole behaviour unseemly. If you look upon a man passionately angry, you shall see his eyes glaring, his head and hand shaking, his mouth foaming, his tongue doubling, and the whole man even bereaved of himself.

2. *Among the soberer sort of People, it perverts every good thing they take in hand.* It hinders Prayer, by possessing the head with revengful thoughts. Therefore the *Apostle* commandeth that *pure hands be lift up without wrath*, 1. Tim. 2. 8. It hinders profitable bearing of the word, therefore the *Apostle James*, Chap. 1. 19. exhorteth to be *swift to hear, and slow to wrath*. For whosoever goeth to hear the word with a mind distempered through anger, shall carry away but little of that he heareth.

3. *Passionate Anger driveth away the holy Spirit of God,* who cannot endure an unquiet mansion, but loveth a

meek and quiet habitation. The clamour and tumult of passion is such an offence to him, as causeth him to withdraw.

4. *As Anger driveth away the Spirit of God, so it maketh room for the Devil*, Ephes. 4. 26, 27. *Be angry and sin not*, and then followeth, *give not place to the Devil*. If you gave way to Anger, you thereby give place to the Devil; that furious Devil within opens the doors to let in the unclean Devil without.

5. *Hasty Anger is a Badge and mark of a very fool. He that is soon angry dealeth foolishly*, saith the Wise man, Prov. 14. 17. that is, he both speaketh and doth many absurd things, which maketh him a laughing stock to others. Therefore he adviseth, Eccl. 11. 9. *Be not hasty in thy spirit to be angry: for anger resteth in the bosome of fools*.

Having shewed you in several particulars the heynousness of unjust Anger. I come now to shew you some Remedies.

1. For the preventing thereof.
2. For the suppressing thereof after it hath seized on thee.

Remedies for the preventing of anger are these.

1. *Take every thing, so far as possibly thou canst, in the better part.* Do not judge every shew and appearance of wrong to be indeed a wrong. Or if it be, do not aggravate it, and make it greater than it is. But think the best of the mind; and intent of him that did the wrong, that he did it not wittingly, or least not despightfully, or in contempt. For this conceit, that a man is condemned, or despised doth sooner stir up anger and wrath than any other thoughts.

Or if an injury be so, as it cannot but be taken as it is, yet remember that thou hast done, or may do the like to others, if not to other men, yet to God, against whom thou hast despightfully, and contemptuously sinned. And thereupon resolve with thy self to be slow to anger towards others, as thou wouldst have God slow to anger towards thee.

2. *Accustom thy self to a daily and continual meditation of Gods all-seeing and all-ruling Providence; how nothing*

thing cometh to pass, or falls out without it. So that whensoever any occasion is offered, which might provoke thee to anger, consider with thy self, that this comes not without the special Providence of God, who will turn it to thy good, if thou belongest unto him; according to that gracious promise, Rom. 8. 28. *All things shall work together for good to them that love God, to them who are the called according to his purpose.* Look up unto God, and be not like the Dog to snarl at the stone, never considering the flinger. *David* had provocation enough from *Shimei's* cursing him, to make him angry, and boil up his passion to the height; but he looked up to God, and saw his hand at *Shimei's* tongues end: whereupon he said, *Let him Curse, for the Lord hath bidden him,* 2 Sam. 16. 11. And this quieted his heart against the revilings of *Shimei*. Oh what a cooler of inordinate passion would it be in Christians, to see the Hand of Gods Providence in all the injuries and indignities, in all the wrongs and unworthy usages that they here meet withal!

3. *Avoid all occasions of Anger*; as the company of angry, cholerick persons, whose angry words are apt to move one to passion: Therefore saith the Wise Man, Prov. 22. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go, nor walk familiarly.* Avoid likewise Gaming and Drunkenness, which are great occasions of angry words, yea, and many times of angry blows. It is not possible for any man to avoid any sin, that doth not avoid the occasions thereof.

4. *Labour to be perswaded, that it is greater honour to pass by, and not regard an injury, than to follow and pursue every wrong with revenge.* Solomon saith, *It is the glory of a man to pass by an infirmity,* Prov. 19. 11. Herein lieth true magnanimity, when a man passes by, and not regards every light injury: when he can hold the bridle, and keep in, and keep under, and in compass so head-strong a passion. Heathen men by the light of nature could say, *Fortior est qui se, quam qui fortissima Vincit Mænia*, That he is a more valiant man that overcometh himself, than he that conquereth a City; which Solo-

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mon expressely affirmeth, Prov. 16. 32. *He that is slow to anger, is better than the mighty, and he that ruleth his spirit, than he that taketh a City.*

5. *Be often viewing thy self, look into thine own heart to see the abominable corruption that is there.* The more any man knows himself, how vile and wretched he is, the less angry will he be with others; for he seeth more cause to be displeased with himself for his sins and transgressions committed against God, than to be angry with his Brother for any wrong or injury done by him. The over-high conceit that some men have of themselves of their own worth, occasioneth them to be so suddenly angry with others, because they are apt to think themselves undervalued by them. Whereas he who understands himself rightly, what a poor unworthy wretch he is, will not easily think himself undervalued by others, having lower and meaner thoughts of himself, than others can have of him.

6. *Be earnest with God in prayer, that he would mortifie and subdue all thy earthly affections, especially this corrupt and violent affection of Anger.* This thou shouldst do, as at all times, so especially when thou discoverest the passion of Anger begin to boil up in thee.

Having shewed you the Remedies for the preventing of Anger;

I shall now shew the Remedies for the suppressing thereof.

1. *Keep down the first rising of Anger.* Thou must give this water of bitterness no passage, no nor a little, least like that in *Ezekiel*, it grow from Ankle deep, to Knee deep, and from thence to the Thighs; and so at last prove a River that cannot be passed over without drowning. To this purpose tendeth that of the Apostle (*Eph. 4. 26.*) *Let not the Sun go down upon thy wrath.* His meaning is, that if through natural infirmity anger steal into thy heart, yet let it not abide a day with thee, meet it in its rising, and give it the fall, lest on the day having conceived wrath, thou travel with mischief in the night, and in the morning bring forth revenge. It is observable, that the Apostle having said, *Let not the Sun go down upon your wrath*, immediately addeth, *Neither*

Neither give place to the Devil; implying, that by giving way to your passion, you give place to the Devil; and that he who lieth down in his wrath, will have the Devil for his Bed-fellow.

2. Defer for a while the execution of that vengeance, which thy wrath provoketh thee to take; so will thy blood wax cold, the use of thy reason return to thee, and time gained, for better counsel and advice. Therefore the discretion of a man deferreth his anger, Prov. 19. 11. Noting it to be a point of wisdom in a man, to defer the execution of his wrath.

3. Depart from the sight and presence of him with whom thou art angry. For the Object which provoked anger being removed, the passion will be so much the more allayed: whereas his sight and presence doth more and more inflame it.

4. Turn the edge and point of thy passion upon thy self, and thine own sins, and so it will not be over-fiercely bent against thy Neighbour. Our affections are far more easily turned aside, than clean subdued: as it is easier to turn aside the Current of a River, than to stop the Stream. Thus when a man is over-much grieved for any worldly loss or cross, if he turn his grief upon his sins, his worldly sorrow will much slack.

CHAP. XIII.

Of Drunkenness, which is another Vice, whereunto Young Men are addicted,

II. A Nother sin whereunto Youth is subject, is Drunkenness. I confess there are Drunkards of all Ages, Old as well as Young: But many get such habits of this sin in their Youth, that they know not how to leave it when they are Old. Touching this Vice of Drunkenness, I shall briefly shew you,

1. What it is.

2. What Remedies may be used for avoiding the same.

1. Drunkenness is a Vice whereby in drinking men so exceed

ceed the measure of necessity, and honest delight, as they distemper both their minds and bodies thereby. By necessity, I mean such a measure as is needful to preserve our life, and quench our natural thirst. By honest delight, I mean that liberty which God in Christ hath given his Children at times of rejoycing, to drink not only for meer necessity to quench the thirst, but also for Christian delight and pleasure. Thus did Joseph, and his Brethren, Gen. 43. 34. And David saith (Psal. 104. 15.) That God hath given unto man not only bread to strengthen him, but also Wine to make glad the heart of man.

Lastly, I add, Whereby in drinking men so exceed, as they distemper both their mind and body; because this is the usual sign which maketh a difference betwixt a lawful, and an unlawful measure of drinking. If any way it makes a man unfit to the duties of his Calling, if the mind be thereby intoxicated, if the Brain be ditterpered, if the senses made dull and heavy, there is excess, which makes it Drunkenness.

I I. The heinousness of this sin doth appear by the fearful sad effects thereof, which are

First, Excellently set forth by the Wise Man, Prov. 23. 29. &c. Who hath woe? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the Wine, they that go to seek mixt Wine. This Text I may call The Drunkards Looking-glass, wherein they may see the woes and sorrows that attend them. As if Solomon had said, You Drunkards promise your selves mirth, pleasure and jollity in your Cups; but for one drop of your mad mirth, be sure of Gallons of Gall and Wormwood, of woe and sorrow, both here and hereafter. Other sinners shall taste of the Cup of Gods Wrath, but you after your tasting, and turning off so many Cups of pleasure, shall drink off the dregs of the Cup of Gods wrath and displeasure.

O Young Man, what a madness is it for the enjoyment of a little Wine, or Ale here, to drink the Vials of Gods Wrath, and lye in Seas of misery for ever!

More particularly the effects of Drunkenness are these.

1. It defaces the Image of God in Man, and transforms him into the likeness of the Beasts that perish. The Image of God in Man stands;

• 1. *In his Knowledge and Understanding.* And where is the understanding of a Drunkard? Is not this man above all others become *Bruitish in his knowledge*? Jer. 10. 14. Or as the words there signifie, Is more a Brute than to know? What's spoken there of the Idolater, is it not fully applicable to the Drunkard? who when he is drunken is a very brute; yea, and commonly even when he is sober, is but a very Sot.

2. *The Image of God in man stands in Righteousness and Holiness.* And what a Swine is this holy Soul become? If Swearing and Cursing, if Raving and Madnes, if Whoring, and all manner of filthiness, if this be holiness, then this Beast is still a very holy man.

2. *It hurts the body of man, causing many Diseases; as Dropsies, Gouts, Apoplexies, Agues, Consumptions of the Vital parts, Inflammations of the Blood:* So that though they may drink Healths, and pretend it is for their Health, yet they indeed drink sicknesses: for who have more infirmities and deformities? who have richer faces, and redder eyes, than such as tarry long at the Wine?

3. *It hurts the Souls of men, filling them full of noysom lusts,* Prov. 23. 33. Solomon speaking to the Drunkard, saith, *Thine eyes shall behold strange Women;* that is, Harlots; implying Drunkenness to be the occasion of Adultery? Though all Adulterers are not Drunkards, yet there are few Drunkards but are Adulterers.

4. *It is dangerous to the several faculties of the Soul.* For it besotteth the Wit, infeebleth the Memory, dulseth the Spirits, drownerh the Judgment, and depriveth men of the use of their Understanding; so that many times they differ not from Beasts. Zenophon in his *Kyropaidia*, reports of Cyrus the Persian Monarch, that being asked by his Grandfather *Astages*, why he refused to drink Wine, answered, *For fear he should drink Poyson instead of Wine:* For sure I am, saith he, that not one of the Guests yesterday did rise from your Table in his right mind, or wit, which makes me think that
Poyson

Poyson was mingled with their Wine. Whereas indeed it was the abundance of Wine which they had drunk, that had deprived them of their senses.

5. *Drunkennesse weakneth mens Estates.* *He that loveth Wine shall not be rich, Prov. 21. 17. The Drunkard and the Glutton shall come to poverty, Prov. 23. 21.* Experience hath verified the truth of this: for how many poor men have oftentimes spent more in an Evening at an Alehouse, than they have earned all the day before at their work? And how many rich men who have had fair Revenues left them by their Fathers, have in a short time bezel'd all away by Drinking? and so robb'd not only their Wives and Children, but likewise God, and the Poor, of what belonged unto them. How sad will it be with many, when they shall see how many pounds they have spent in Drink, and how little for Gods honour?

6. *Drunkennesse robs men of their precious time.* No sort of men usually mispend so much precious time, as Drunkards: for they use to sit long at the Wine, as the Prophet *Isaiab* describeth them, (Chapt. 5. 11.) *They rise up early to follow Drunkennesse, and continue unto the night, till the Wine do inflame them.* And when the Wine hath once inflamed them, then are they a while after unfit for any thing but sleep.

7. Another effect of Drunkennesse is, *That it makes a man unfit, as to all good duties, so especially to that of Christian watchfulness, which our blessed Saviour, and his Apostles, often call for; whereby he should be always prepared to appear before Christ, whensoever he shall come to Judgment.* Therefore Christ forewarns all his to take heed, *that their hearts be not overcome with surfeiting and drunkennesse, lest that day come on them unawares, Luk. 21. 34.*

O Wretch, what if that day of the Lord should come upon thee in thy drunken fit? *The day of the Lord will so come as a Thief in the night.* The Drunkards life is *all Night*; a drowsie sleeping season: 'tis often Night with him at Noon. His Cups do darken (as to him) the brightest Sun, and serve for Clouds or Curtains to cover him up to sleep.

Arise

Arise Sleeper, the Lord is coming; thy day is near, the next fit of Drunkenness may be the night wherein the Judge will come. Do not put it off thus; *I do not think so, I believe he will not come yet*; he is the more like to come for that, that thou thinkest he will not. That wicked servant, *Luk. 12. 45.* that said, *My Lord delayeth his coming, and did eat and drink, and was Drunken: The Lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware.* Thou thinkest not that Death will meet thee, that Judgment will meet thee the next time thou art Drunken. But what if it should be so, if thou shouldst be snatch'd from the Ale-bench, and brought to Judgment? how wouldst thou give an account of thy self to God, when thou hast not reason enough left thee to give an answer to a man. Watch therefore, but that can never be, unless thou wilt first awake from thy Drunkenness.

Having shewed the Nature and Heinousness of the sin of Drunkenness, come we now to the Remedies for avoiding the same.

1. *Often meditate of the fearful Woes denounced against Drunkards, and the dreadful Judgments threatned against them.*

Woe to the Drunkards of Ephraim, Isa. 28. 1. Woe to them that rise up early in the Morning, that they may follow strong drink, and continue until night, till Wine inflame them, Isa. 5. 22. Note this, O Young Men, who count it a glory to be able to bear much drink; a glory more fit for a Draw-horse than a man: yet such men, or rather such Beasts there are, which glory in drinking others under-board, as they use to speak. If this be not, what is it for men to glory in their shame? And besides, thus bring they on their Souls, their own, and others blood.

No marvel therefore that the Apostle putterh Drunkards into the Catalogue of them that *shall not inherit the Kingdom of Heaven*, 1 Cor. 6. 10. and Gal. 5. 21. And the Prophet avoucheth, that *Hell hath enlarged her self, and opened her mouth without measure for them, Isa. 5. 14.* Instance *Drunken Dives*; whose Soul immediately

ately passed from Earth to Hell, where he could not get one drop of Water to cool his Tongue in that tormenting flame, *Luk. 16. 24.*

2. Consider that Drunkenness is the Mother of most abominations, *Rom. 13. 13.* saith the Apostle, *Let us walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness.* Where mark the course of the Apostles words, after *Gluttony and Drunkenness*, follows *Chambering and Wantonness*. Thus Lot in his Drunkenness committed Incest with his two Daughters. Therefore doth the Apostle exhort the *Ephesians*, *Chap. 5. 18.* not to be filled with Wine, because therein is excess. He that is full of Wine, his wickedness runs over, the stream of Lust swells so high, that it overfloweth all its banks. *Alexander* we read in a Drunken Fit killed his dear Friend *Clitus*, for which, when he was sober, he attempted to kill himself. Famous is the Story of one who once craved the Devils help to accomplish his desire: But the Devil would first have one thing done at his appointment: What's that, quoth the man: Kill thy Father, saith the Devil: That's too horrible a fact, replies the man: Then lie with thy Mother, saith the Devil: That's most unnatural, quoth the man: Wilt thou then be Drunk, saith the Devil? That I will, quoth the Man. And being Drunk, defiled his Mother, and murdered his Father. The Moral of this Parabolical story is this, A Drunkard makes bones of no sin.

3. Be diligent and industrious in thy Calling. Whilest *Israel* was working in *Egypt*, they had no leisure to sit long at their Cups: but while they lay still in the Wilderness, they sate down to eat and drink, and then rose up to play, *Exod. 32. 6.* Thou wicked and slothful servant, saith our Saviour, *Matth. 25. 26.* If slothful, certainly wicked: for the slothful and idle servant is the Devils Captive, whom he carries about with him, and leads into every Tavern and Alehouse.

4. Consider Gods All-seeing presence about thee where-soever thou art. Couldst thou sit long over thy Cups, trifling away thy precious time in vain and fruitless discourses; didst thou but seriously consider Gods All-seeing

seeing presence about thee, to whom thou must one day give an account, as of thy sinful actions, so of thy idle words, and mis-spent time?

5. *Avoid the Society and Company of Drunkards, Prov. 23. 20. Be not amongst Wine-bibbers;* that is, frequent not the company of such as are given to drinking and tippling. For though they do not find thee like unto themselves, yet if thou consort with them, they will make thee such. *For as he that walketh with wise men, shall be wise; so a Companion of Fools shall be destroyed, Prov. 13. 20.* As associating thy self with wise men, is an excellent means of getting Knowledge and Wisdom: So contrariwise, associating thy self with Drunkards, is the high way to drunkenness and folly; their company is no less contagious to such as adjoyn themselves to them, than such as are infected with the Plague, or Leprosie.

There are two Arguments which are very prevalent with many Young Men to perswade them to go on in this so heynous and dangerous a sin: but being weighed in the ballance of the Sanctuary, they will be found very light.

1 Arg. Taken from the hope of Repentance; they flatter themselves with a conceit, that they can repent when they list, and that Heaven-gate will open to them at the first knock.

A. 1. *Repentance is the gift of God, from whom every good and perfect gift cometh, Jam. 1. 17.* And therefore ought to be accepted by us, when it is offered to us; and not to be delayed, and put off from time to time. For as God is merciful to offer Grace, so he is just to punish the neglect thereof.

2. *How many are there, who though they have fully resolved to repent, and turn from their sins unto God in their old age, or in the time of sickness, yet have been prevented, and cut off by some sudden death?* One drunken fit may cut off that hope. How many instances have there been in the world, of men that have died Drunken? Some Drunkards have been twice dead at once, dead drunk, and drunken unto death, carried away from the Ale-bench to their Graves, and thence to the

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Judgment.

Judgment. And what if it should be so with thee? where is then thine after-repentance?

And how many that have over-lived their drunken fits, have been deprived of the use of their senses, and understanding, in the time of their sickness, and so have died senseless? And how many, who though they have lived to old age, yet have been more hardened against Repentance, than in their Youth? which cometh to pass through the just Judgment of God. For what can be more righteous, than that they should be left to forget God when they are old, who would not remember him in their Youth? And this the Lord himself threatneth, *Prov. 1. 24. &c.*

2 Arg. *Is taken from their present impunity.* They flatter themselves with a conceit, that because God doth not presently execute vengeance upon them for their Drunkenness; therefore they shall not be punished, and thereupon take heart to go on in their sins, according to that of the Wise Man, *Eccles. 8. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the Sons of men is fully set in them to do evil*; implying, that impunity increases impiety, and makes sinners the more obstinate; because the Judgments of God threatned against them are not presently executed, therefore they go on in their wickedness. But let such know, that though God is slow in executing his Judgments on wicked and ungodly men, thereby to lead them to Repentance, yet will he be sure in the execution at last: and the longer he is fetching his stroke, the sorer will be his blow, and the deeper will be the wound when he strikes. In which respect Gods wrath may be compared to a great Bell, which is long in raising, but being up, it gives the greater sound.

CHAP. XIV.

Of Wantonness and Uncleanness, which is another Vice whereunto Young Men are addicted.

III. **A** *Notther sin whereunto Young Men are addicted, is Wantonness, and Uncleanness, Prov. 7. 7.* It was a Young Man that followed the Harlot to her house. Young Men are generally apt to this Beastly sin, and to make light of it, when they have done, accounting it but a trick of Youth, and a Venial transgression; as if their Youthful propensity thereto, and the commonness thereof in men of that age, might be their sufficient Apology and excuse. Therefore I shall shew you:

1. *The Kinds and Degrees of this sin.*

2. *The Heynousness of it.*

3. *The Danger thereof.*

4. *Some Remedies against the same.*

I. For the *Kinds and Degrees* of this sin, it is Either *Contemplative*, or *Practical*.

Contemplative Uncleanness is, when the mind pleaseth it self with lascivious and wanton thoughts, delighting the sensual appetite. And thus there may be a world of wickedness in a mans heart, though the act of pollution be refrained: There's many a Whorish heart, where there have not been Whorish acts. And I am perswaded, that the outward act of Fornication and Adultery is not more heynous among men, than the lustful and unclean thoughts of the heart are to God. An Adulterous heart, an Adulterous eye, an Adulterous tongue, are all an abomination to the Lord.

Of *Practical* uncleanness there are many degrees.

1. *Fornication*; Which is, when the sin of Uncleanness is committed by single and unmarried persons.

2. *Adultery*, When both, or one of the Parties delinquent, are Married; as the Notation of the word intimates, *Adulterium, quasi ad alterius torum*, the going to anothers Bed. And this is so much the more

heynous, as it is a wilful shipwrack abroad, when it hath an Harbour, and safe remedy provided at home.

3. *Incest*; Which is committed by persons that are within the prohibited degrees of Consanguinity, or Affinity.

4. *Polygamy*; The having of many Wives at once.

5. *Rape, or Ravishment*; Which is a violent deflowring of a Woman, who never consented thereunto. Such was Amnon's sin in deflowring his Sister Thamar.

I I. The *Heynousness* of this sin appeareth,

1. From the Titles given to it in Scripture. The Prophet Jeremy calls it *Villany*, Jer. 29. 23. *Because they have committed Villany in Israel, and have committed Adultery with their Neighbours Wives.* Where the latter branch is *Exegetical*, shewing what that *Villany* was which they committed, even Adultery with their Neighbours Wives. This sin is likewise termed *lewdness, filthiness, and uncleanness*: But most commonly it is called *folly*, and the Actors thereof *Fools*, Gen. 34. 7. 2 Sam. 13. 13. And Prov. 7. 7. Solomon calleth the young Fornicator a *simple one, void of understanding.* For what greater folly, than for the satisfying thy filthy lusts, to cast thy self head-long into innumerable evils here, and into eternal torments hereafter?

2. The *heynousness* of this sin appeareth from the manifold threatnings in Gods Word against it, 1 Cor. 6. 9, 10. *Be not deceived, neither Fornicators, nor Adulterers, nor Effeminate, &c. shall inherit the Kingdom of God.* As if he had said, I know many of you are apt to flatter yourselves with a conceit, that God, who is the Father of mercy, will not be so severe, as for this sin, which is so natural, to cast you into Hell, or shut you out of Heaven. But, saith he, *Deceive not your selves, neither Fornicators, nor Adulterers, nor Effeminate, shall inherit the Kingdom of God*; that is, except they truly repent, and leave off those sins. And Eph. 5. 5. *This ye know, that no Whoremonger, nor unclean person, hath any inheritance in the Kingdom of Christ, and of God. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, for which things*

things sake the wrath of God cometh upon the Children of disobedience, Col. 3. 5, 6. Where the Apostle assures us, that men living and continuing impenitently in filthiness and uncleanness, shall not escape the wrath of God, whose wrath is a consuming fire, which shall burn to the bottom of Hell. And Heb. 13. 4. *Marriage is honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge.* And Rev. 21. 8. it is said, *Whoremongers and Adulterers shall have their part in the Lake which burneth with fire and brimstone.* Thus you see how sorely this sin is threatned in the Word of God.

3. *The Judgments God hath executed upon men for this sin of uncleanness, shew the heynousness thereof.* For this sin the Lord brought a flood of water upon the old World, Gen. 6. 2, 3. For this sin the Lord rained Fire and Brimstone upon Sodom and Gomorrah, Gen. 19. 5, 24. God saw it meet, that they who burned with the fire of Lust, should be consumed with the fire of Vengeance. We read this sin cut off three and twenty thousand of the Israelites in one day, 1 Cor. 10. 8. *Neither let us commit Fornication, as some of them committed, and fell in one day three and twenty thousand.* As there is no resolved sinner, but God follows him with his Judgments: so he follows Whoremongers and Adulterers with strange punishments. Witness that strange, loathsome disease so common amongst them, which was not heard of till these latter Ages.

O Young Man, let the many threatnings in Gods Word, and the various judgments he hath executed upon Whoremongers and Adulterers, make thee afraid, and turn this filthy pleasure into a dread and terrour to thee. *Come not near the house of the strange Woman, remember that the dead are there, and that her Guests are in the depths of Hell,* Prov. 9. 18.

4. *There is no sin that is so directly opposite to holiness, and to the holy Spirit of God, as this:* Nor any sin that makes us so like the Devil, who is often in the Evangelists called the *unclean Spirit*, Matth. 10. 1. and 12. 43. Both because he very much delighteth in uncleanness, and likewise maketh it his chief design to intice and draw men thereunto.

III. The danger of this sin appeareth from the sad effects and consequents of it, some whereof are these,

1. *It bringeth judgements on the body*, destroying its health and strength, filling it with rottenness; it is the seminary of many incurable diseases. For the flame of Lust consumeth the Vital moisture, and the unnatural fire of burning Concupiscence extinguisheth the natural heat, which two are the Fountain of Life and Strength. An Incontinent person is the sink of all Corruption, a bag of Filth and Rottenness, and hath more diseases attending him, than an Hospital. For the righteous God hath appointed, that they who sow to the flesh, should of the flesh reap a plentiful Harvest of Corruption.

2. *As it causeth a Corruption in the body, so likewise a Consumption in the goods and estate of a man. Who so keepeth company with Harlots, spendeth his Substance.* Prov. 29. 3. *Lust not therefore, saith Solomon, after a strange woman in thine heart, for by means of a whorish woman a man is brought to a piece of bread,* Prov. 6. 26. Thus it was with the *Prodigal*, who no sooner fell into the company of Harlots, but presently consumed, and wasted all his substance, and was reduced to such extream Poverty, that his desire was but to be fellow-Commoner with the Swine, (of all Creatures the most nasty and filthy) that he might fill his belly with their husks. Wantonness is usually accompanied with want, partly because it is a sin, which bringeth the curse of God upon a mans estate: and partly because it is many wayes a costly sin, much being spent in feasting and Revelling, besides gifts and rewards. When *Lais* that famous Curtizan of *Corinth* asked *Demosthenes* a great sum of money to lye with her one night, he answered her wisely, *that he would not buy repentance at so dear a rate.*

3. *As this sin bringeth a Consumption on the body and goods, so likewise doth it bring a rotten reputation on the name, and a reproach never to be done away.* For be his proper name what it will, a *Whore-master* will be his common name, Prov. 6. 33. *Whoso committeth Adultery, lacketh understanding, a wound and dishonour shall he get, that is, He shall be wounded in his name and credit;*
and

and his reproach shall not be wiped away, that is, the disgrace which he hath brought upon himself by his filthiness, and uncleanness shall abide upon him. Though the wound may be cured by repentance, and the pouring into it the precious balm of Christ's blood, yet the scar in his name and reputation will remain.

4. *It brings destruction on a mans soul, hurrying it into eternal torments in Hell*; the fire of Lust is fuel for the fire of Hell, *He that committeth Adultery with a woman, destroyeth his own soul*, saith the Wise man, *Prov. 6. 22.* that is, casteth himself headlong both body and soul into that lake, which burneth with fire and brimstone. Sinner, that fire below, as hot as 'tis, would if it be well considered, be a cooler to this fire of Lust. When thou seelest Lust burn within thee, then think of everlasting burnings.

O young man; dost thou love thy self, or any thing that thou hast? Dost thou love thy body? abstain then from Fornication, and uncleanness, whereby thou sinnest against thine own body, and bringest a Consumption and Rottenness upon it. Dost thou love thy goods? then flee Fornication, which is like to leave thee a beggar. Dost thou love thy credit? abstain, for it is a dishonourable sin, and will mark thee for one of the fools in Israel, and cause thy name to rot and stink above ground. Lastly, dost thou love thy soul? abstain, for that it's carrying down to the depth of hell.

IV. *For the Remedies against this sin*, the Scripture affordeth many, I shall hint some of the most principal.

1. *Resist those wanton and unclean thoughts, which do either arise from thine own wicked heart, or are cast in by Satan.* Do not revolve them in thy mind, nor suffer them to lodge within thee, but with detestation presently reject them, and cast them away. If thou canst not prevent them in their conception, let it be thy care to destroy them in their birth, that so they may prove abortive. If thou suffer them to live, they will receive growth, and strength to thine utter perdition. Who having fire cast into his bosome, will not so soon as he discerneth it, cast it out? Quench these sparks at their first kindling, lest they break out into such a flame, which will not be quenched,

2. Be very watchful as over thy outward senses, so especially over thine eyes, which are the doors and windows of the soul to let in Lust. Hereupon Job, though an holy man, and in Years, durst not trust his eyes without a guard, but ingaged himself by solemn Promise and Covenant not to stand gazing on the beauty of a woman, Job 31. 1. Alexander refused so much as to see Darius his wife, a Lady of incomparable beauty, fearing lest he, who had Conquered the Husband, should be overcome by the Wife. Upon this ground it seems Zeleucus imposed that Law upon the Locrenses, that the Adulterers eyes should be pulled out, because sin entred in at those Casements, therefore he would stop up the Windows.

Hearken, O young man, hearken to that advice which we find given, Ecclesiasticus 9. 8. Turn away thine eyes from beholding a beautiful woman, and look not upon anothers Beauty, for many have thereby perished.

3. Possess thy soul with a serious consideration of Gods all-seeing presence about thee, wheresoever thou art. It is the very Argument which Solomon useth to dissuade the wanton young man from his filthy course of life, Prov. 5. 20, 21. Why wilt thou my Son, be ravished with a strange woman, and embrace the bosome of a stranger? For the wayes of man are before the eyes of the Lord, and he pondereth all his goings. Though the unclean person commit this sin never so secretly, that will avail him little. It was the fear of God, arising from the consideration of his all-seeing presence, that kept Joseph from hearkening to the Adulterous solicitations of his Mistris. How can I, saith he, do this great wickedness, and sin against God? Gen. 39. 9. Art thou out of fear of being espied or discovered by the eye of man, yet consider the All-seeing eye of God is upon thee.

4. Shun all means, occasions, and provocations unto Lust and Uncleanness. He that will shun any sin, must avoid the occasions thereof, else he will tempt God to give him up thereunto. The occasions and provocations of Lust are divers.

1. Fulness of Bread and Drink, eating to Gluttony, and drinking to Drunkenness. As Temperance is the best preserver of Chastity: So intemperance in Eating and Drinking

Drinking is the Nurse of Uncleanneſs, the Oyl where-
with the flame thereof is kindled and increaſed, *Jer. 5.*
7, 8. They were as fed Horſes in the Morning, every one
Neighed after his Neighbours Wife: implying, that when
men are fed to the full, like pampered Horſes, they will
Neigh after their Neighbours Wives: But take away
the fuel, and the fire of Luſt will ſoon go out. Where-
upon *Lycurgus* to prevent all filthineſs and uncleanneſs
in *Sparta*, prohibited all Feaſts and Banquetings by a
Law: for he knew that Gluttony and Drunkenneſs were
the Mothers of Wantonneſs and Voluptuouſneſs.

2. *Filthy and obſcene talk is another occaſion and in-
centive of Luſt.* For as the Apoſtle ſpeaketh, *1 Cor.*
15. 23. Evil communications corrupt good manners. Ma-
ny, I know, take too much liberty to themſelves here-
in, and make nothing of it, but do flatter themſelves
with a conceit of the purity of their hearts. But let
ſuch know, that filthy and unclean words do argue a
filthy and unclean mind. Obſcene words being but the
excrements and overflowings of a carnal and corrupt
heart: for *out of the abundance of the heart, the mouth*
ſpeaketh. Thy ſtinking breath ſmells of a foul Sto-
mach.

3. *Lascivious Pictures, wherewith too many do adorn,
or rather diſgrace their houſes.* For what are they in-
deed but dumb Orators to perſwade to Luſt? and
lively Preſidents out of which a wanton heart will ea-
ſily take out a pattern of Uncleanneſs for its own imi-
tation? They are worſe than obſcene words, becauſe
they vaniſh, and are gone: whereas laſcivious Pictures
do abide and infect many, one after another. For it is
found by experience, that wanton objects do ingender
wanton fancies and imaginations, which tend to filthy
and unclean actions. Beware therefore, O young man,
of gazing on laſcivious Pictures; rather turn away thine
eyes from beholding inticing, and bewitching vani-
ties.

4. *Stage-plays.* Many of which are ſtuffed with fil-
thy and obſcene ſpeeches, and ſet forth with many
laſcivious geſtures, by which they are very apt to in-
fect the mind with Effeminate Luſt, and diſpoſe the
heart

heart for unclean and filthy actions. The Stage is a decoy for the Stews.

5. *Undecent, and garish attire.* Men and Womens strange Apparel doth oft stir up Lust, both in themselves, and others also; especially when such parts as ought to be covered, are left naked. In *Prov.* 7. 10. a Strumpet is set forth to allure others by her Apparel. *Aesop* said wittily to a Gallant wantonly attired, *That if he did it to please men, he was but a Fool, for no wise man would account the better of him: And if he did it to please Women, he was but a Knave, and meant unchastly.*

These are the ordinary occasions of Lust, and provocations thereunto, which ought carefully to be shunned, and avoided.

5. *Another remedy against fleshly lusts, is to busie thy self diligently in thy Calling.* By this means the body of man is exercised, and his mind imployed, and so kept from idleness, which is a great cause of Lust. Idleness is noted to be one of the causes of *Sodom's* Uncleaness, *Ezek.* 16. 49. This also is noted to be the cause of *David's* committing Adultery, *2 Sam.* 11. 2, 3, 4. when men are idle, they have no business but to sin: but when men are busie in their Calling, then they have no leisure to sin.

6. *Flee unto God by earnest and hearty Prayer, for power and strength against the power of thy lusts and corruptions.* Beg of him that he would be pleased to cast the unclean spirit out of thee, and indue thee with his holy Spirit, which may inable thee to fight against the flesh, and to mortifie and subdue all sinful lusts, all inordinate affections, and evil concupiscence. This was the remedy which *Paul* used in this very case, when he felt the thorn in his flesh, which some Divines interpret to be lustful motions stirring in him: For this, saith he, *I besought the Lord thrice, 2 Cor.* 12. 8. and though he was not thereupon wholly delivered from them, yet he found Grace sufficient for his support, so that he was not overcome by them.

7. If these means prevail not, use the benefit of lawful Marriage. To avoid Fornication, let every man have his own Wife, and let every Woman have her own Husband.

band, 1 Cor. 7. 2. And vers. 9. *Such as cannot contain themselves, let them Marry; for it is better to Marry, than to burn,* Many there are who give Satan too great advantage against themselves, by neglecting this remedy of Marriage. The Popes forbidding Priests to Marry, though they have not the gift of Continency, hath been the cause of most abominable uncleanneses amongst them.

CHAP. XV.

Of Prophane and rash Swearing, *which is another Vice whereunto Young Men are addicted.*

IV. **A** *Not her Vice whereunto Young Men are addicted, is prophane and rash Swearing, which our Saviour expressly forbiddeth, Matth. 5. 34. Swear not at all; that is, not in your ordinary communication: But let your communication be Yea, Yea, Nay, Nay; for whatsoever is more than these, cometh of evil; that is, the Devil, that evil one, vers. 37.*

This Vain swearing is a Vice which ill becometh any, much more those who make a profession of Christianity: for a Christians speech should be seasoned with Grace, and not with prophane Oaths; it should be favoury, ministring Grace to the hearers; and not unfavoury, ministring nothing but sin, or scandal.

Swearing in our ordinary discourse is an undoubted evidence of a prophane person, who maketh no Conscience of any sin: for what sin will he forbear, who will not forbear this unprofitable sin of Swearing? whereas other sins have their severall baits and temptations to allure men thereunto; some the bait of profit, some of honour, some of pleasure. This sin of Swearing hath neither of them. It brings no profit at all, but great loss, even the loss of Gods favour, and the loss of a good Conscience. Neither doth it yield any pleasure and delight, unless a man should, (like the Devil himself) take a hellish pleasure in acting sin, and wickedness.

edness. And what credit doth it procure, unless amongst such debauched ones, whose applause is a reproach? Therefore I may with confidence affirm, *that he, who maketh no Conscience of Swearing, which hath no worldly advantage to induce thereunto, will make less Conscience of other sins, which have stronger temptations, and feed the sinner with expectations of advantage from them.*

O Young Man, let me prevail with thee deeply to abhor, and watch diligently against this wicked, and most unreasonable practice. Remember the account thou must make at the dreadful day: An account must be given of every idle word, much more of every vain and bloody Oath. If they shall not escape unpunished who have spoken idly, and vainly, how fearful shall their condemnation be, who in their ordinary discourse have most impiously and prophanely abused the Name of the most Great and holy God?

I know there are several vain excuses common in the mouths of men for this sin, which, if they be weighed in the Ballance of the Sanctuary, will be found very light.

I. Some excuse themselves, that they use only small and little Oaths, as Faith and Troth, forbearing great Oaths, as to swear by the Name of God, &c.

A. 1. *Little Oaths are sins.* Our Saviour hath expressly forbidden all kind of Oaths, saying, *Swear not at all,* Matth. 5. 34. Suppose that to swear by Faith and Troth be not so heynous a sin, as to swear by the Name of God, yet it is a sin, seeing Christ himself hath forbidden, and condemned it.

2. *Little Oaths are great sins.* God will not hold such guiltless. To be held guilty before God, notes two things.

1. *To be under a merit of everlasting wrath.* By thy little Oaths thou deservest the wrath of the great God.

2. *Guilt notes an obligation to wrath.* These Oaths are Bonds by which thou art bound over to the Judgment of the Great Day: and when there it shall be demanded, *Guilty, or not Guilty?* these only will prove thee guilty.

3. *Little Oaths are leading sins.* As he that accustometh himself to pilfer small things, by the just Judgment of

of God, will at length fall to steal greater things, from a Pin to a Penny, from a Penny to a Pound. So he that accustometh himself to these smaller Oaths, by the just Judgment of God, will at length fall to swear most horrid and hellish Oaths, and stick at none.

I I. Some excuse themselves by saying, they shall not be believed, except they swear, and second their words with an Oath.

A. *Thou wilt rather be less believed for thine Oath.* Certainly every honest man will be jealous and suspicious of the truth of that mans words, who hath seconded them with an Oath; because he who maketh no Conscience of an Oath, will make as little Conscience of a Lye: he that maketh no Conscience of dishonouring God by taking his Name in vain, will make little Conscience of deceiving his Neighbour, by telling him a Lye.

I I I. Some alledge that Oaths are a Grace to their Speech.

A. 1. *Just such a Grace as a Blister, or Carbuncle is to the Face.*

2. *That Grace and Credit is dear bought, that is gained by pawning their Souls to the Devil.*

I V. Some excuse themselves by saying, they utterly detest Swearing, but they have so long accustomed themselves thereunto, that they know not how to leave it.

A. In pleading long custom, thou dost not at all excuse, but the more accuse thy self. For it is as if the Thief should plead at the Bar, that he had been so long accustomed to pilfiring and stealing, that he could not now leave it: Would the Judge take this excuse for good, or rather the sooner condemn him, as more justly deserving to be hanged. If Custom will not excuse the Thief for his Stealing, nor the Adulterer for his Whoring, how shall it excuse the Swearer for his swearing? For every sin, by how much the more common and customable, by so much the more heinous and detestable. If once to swear vainly be a sin, then is customary Swearing a crying sin, and must needs incur the higher condemnation. Know therefore;

1. That

1. That an evil Custom is better broken than kept.

2. Such an evil Custom as this, though it be hard, yet 'tis necessary to be broken: say not any more, thou canst not leave it, thou must leave it, or die: thou must break this custom, or it will break thy back, and undo thee for ever.

To help such as have long accustomed themselves to Swearing in their ordinary discourse, I shall give them these few Directions.

1. *Believe thy present condition to be very sad and dangerous, so long as thou livest in this sin.* What hope of Salvation canst thou have without true and unfeigned repentance?

2. *Keep a narrow watch over thy tongue, that thou mayst not offend in this kind any more.* And if thou hast been so long accustomed to it, that thou even despairst of leaving it off at once, labour to leave it by degrees. Resolve whatsoever occasion is offered, to keep such a narrow watch over thy tongue, that (with the assistance of Gods Grace) thou wilt not swear for the space of an whole day. And when thou hast got so far the Victory over thy former evil custom, then take a longer, and a longer time: and so at length, by the assistance of Gods Grace, thou wilt quite forget thine old and wicked custom.

3. *Break this old and wicked custom, by taking up a new, and better:* Accustom thy self to serious and favourable discourse: let thy Speech be full of Grace, and then it will be empty of Oaths.

4. *Seriously lay to heart those Judgments that from time to time have been executed on Swearers,* which have been many, and grievous. Some dying with flaming heat in their mouths, as though the Fire of Hell were there already kindled: Others dying with swollen tongues, and distorted mouths, God shewing the foulness of their sin by the strangeness of the punishment.

I have read of a young man, who was a common Swearer, upon every slight occasion taking the name of God in vain; which I saw he provoked the Lord against him, as that he sent such a Curse into his mouth, as ear
out

out his Tongue, the very instrument wherewith he had so abused the name of God. I have likewise met in Authors the relation of a young Gentleman of *Cornwall*, who being in the company of other Gentlemen, swore most dreadfully, for which being reproved by some in the company, he swore more and more. At length as they were going over a Bridge in their journey, which went over an arm of the Sea, this swearer so spurred his Horse, as he sprang clean over the Bridge with the man on his back, who as he was going cried, *horse and man and all to the Devil.*

Such remarks of the Divine vengeance thou maist fall under here; but O what remains to be look'd for hereafter? These Oaths which now vanish with the speaking, and fly into the wind, will all meet thee in the belly of hell, and there those darts which thou hast thrown up against Heaven, will all be fired, and stick in thy heart for ever.

O Young man, consider therefore what folly and madness it is for thee to hazard thy body, and expose thy soul (which is of more worth unto thee than ten thousand Worlds) to the suffering of all these fearful punishments, both in this life, and the life to come, for just nothing, for a vain and unprofitable sin, which bringeth good neither to soul, or body.

CHAP. XVI.

Of Lying, which is another Vice whereunto Young men are addicted.

VI. **A**Nother Vice whereunto Young men are addicted is *Lying*, which doth usually accompany swearing; Therefore *Hos. 4. 2.* we find *swearing and lying* yoked together. Common Swearers, I know, do ordinarily twit those who make Conscience of an Oath, *that though they will not swear, yet they can lye.* But sure we are, that they, who make no Conscience of an Oath, will make less Conscience of a lye: they who make

make no bones of dishonouring God by taking his name in vain, will make no bones of deceiving their Neighbour by a Lye.

In the opening this Vice, I shall shew you,

1. *What a Lye is.*
2. *What be the kinds and sorts of Lyes.*
3. *The greatnes and beynousnes of the sin.*
4. *Some Motives and Arguments against it.*

1. For the first, *A Lye is a deceitful expression of ones mind against his mind. Or, It is a speaking an untruth wittingly and willingly, with a purpose to deceive.*

II. For the sorts or kinds of Lyes, They are commonly three, *viz.* An *Officious*. A *Sporting*. And a *Pernicious* Lye.

An *Officious* Lye, is that which is intended to prevent some danger, or procure some good, either to our selves or neighbour. Many of these are mentioned in Scripture, as the *Midwives of Egypts Lye*, *Exod. 1. 19.* *Rahabs Lye*, *Josh. 2. 4.* *Michaels Lye*, *1 Sam. 19. 14.*

A *Sporting* Lye, or a Lye in jest, is that which is made meerly to make one merry, to pass away time, with the like; such are old Wives tales of *Robbin-hood*, *Fortunatus*, and the like.

A *Pernicious* Lye, is that which is made for some evil, hurtful, and dangerous intent against our Neighbour.

Q. Are all these kind of Lyes sinful?

A. Yea.

1. For the last none can doubt. It's a sin against truth in the general nature of it. And a sin against love and mercy in the end and intent thereof.

2. For the second, namely a *Sporting* Lye, no great doubt is made; for to say the least of it, besides that it is a sin against truth, it is also an unwarrantable, and an idle mispending of precious time, which ought rather to be redeemed.

3. For the third, namely an *Officious* Lye, though some make doubt thereof, yet it appears to be sinful, and unlawful.

1. The Scripture maketh no difference or distinction of a Lye when it condemns it: but indefinitely, and generally forbids, and condemns *all manner of Lying*, therefore the *Officious* Lye is a sin.

2. That

2. That which is committed against God, though it make never so much for man, is sin. But every Lye is committed against him; for in every thing we do, we have to deal with God; and must approve all our actions to him; therefore before him to say any thing with our Tongue, which in our Consciences we know to be otherwise, is to sin against God, who is a God of truth.

3. Men may not Lye for God, much less for a man, Isa. 61. 8. *I hate Robbery for Burnt-Offering*; and he that hates to be served by Theft, does as much hate to be served by a Lye.

Obj. Many Saints, and holy servants of God have used this Officious Lye, as *Rebecca*, and *Jacob*, Gen. 27. 18, 19. *Abraham*, Gen. 20. 2.

A. *The best have their sins, and we are to follow their Vertues, and to fear their faults.* Their faults were never recorded for our imitation, but for our Caution.

Obj. Yea but God commendeth and rewarded many for their Officious Lye.

A. *It is not so. God never commended, nor rewarded any for their Lye*; Indeed many did excellent works by this means, (which had yet been better had they not used a Lye) as *Rahab*, the *Egyptian Midwives*, and others. In their works they gave great testimony of their faith, though in their Lye of their frailty. Now it was their faith which God commended, and the things they did, not the manner of doing them, for therein they failed, and God was merciful to them. So much for the several kinds of Lyes.

III. For the third particular, namely *The greatness and heinousness of this sin of Lying*. Surely of sins that are lightly accounted of in the World, and commonly committed, it's one of the most heinous, which appeareth.

1. *In that it is so full of infamy, that such as make no Conscience of any sin, yet cannot endure to be charged with a Lye.*

2. *It tends to the utter overthrow of humane Society.* For what comfortable Society, or commerce can there be, where men regard not what they say? How shall a man know what to look for, or what to trust to, unless

H

men

men speak the truth one to another? He that uses to Lye, how can he be believed when he speaks truth?

3. 'Lyars in Scripture are reckoned amongst Murderers, Idolaters, and other heinous sinners, whose lot and portion, without true and unfeigned Repentance, will be hell-fire to all eternity, *Rev. 21. 8.* But the Fearful and Unbelievers, and Murderers, and whore-mongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burneth with fire and brimstone.

1. *The heinousness of Lying appeareth, in that it is a sin against knowledge and Conscience.* It cannot be committed ignorantly, but against knowledge, and consequently against Conscience, if it be not past feeling.

5. *The heinousness of this sin appears in that it is ordinarily an aggravation of other sins.* It is often made use of as a covering for sin. When men are faulty, a Lie must be contrived to conceal the matter. *Thy Servant went no whither*, said Gehazi, when he had been taking a Bribe. Let his Leprosie speak what advantage his Lye got him.

Dare to be true, nothing can need a Lye.

A Fault that needs it most, grows two thereby.

Herbert's Divine Poem.

O Young men, I appeal to your Consciences, whether you have not many wayes made your selves guilty of this most heinous, and odious sin of Lying, but especially in your buying, selling, and trading. Have you not oft-times said in selling your commodities, *It is good, yea very good, and no better to be had for money,* when you know it is naught? Have you not often said, *That such a commodity stood you in so much,* when as indeed it cost you far less? and *that you were offered such and such a price for the same,* when as in truth it was not so?

Motives or Arguments against the sin of Lying.

1. *It is as expressly against the letter of the Law as any other sin.* Read *Lev. 19. 11. Ye shall not steal, neither deal falsely, neither lye one to another.* And *Col. 3. 9. Lye not one to another.*

2. *Lying*

2. *Lying is a mark of the Devils Children*, Joh. 8. 44. *Ye are of your Father the Devil* — he abode not in the truth, because there is not truth in him. When he speaketh a lye, he speaketh of his own, for he is a Lyar and the Father of it. God is a God of truth, and his Children are Children that will not Lye, Isa. 63. 8. Satan is said, Act. 5. 3. *To fill the heart to Lye.* Why hath Satan filled thine heart to Lye to the Holy Ghost?

Speak Lyar, when thou speakest a Lye, whose Language is this? 'tis the Devils Mother-tongue: whenever thou hast a Lye in thy mouth, 'tis a sign the Devil is in thine heart. But whose Child art thou the while? none of Gods, he is the God of truth: 'tis sure thou art the Devils Child, for he is a Lyar, and the Father of it. O Friend, is it nothing to be the Devils Child? and to have thine own tongue proclaiming it? It will not be long, if thou use this trade, ere thou be carryed down to thy Fathers house, the place of Lyars, Rev. 21. 8.

3. *Consider the reward of a Lyar even among men, which is not to be believed, when he speaks the truth.* Common experience sheweth, that one being once found in a Lye, is hardly after believed, but is scorned as a man of no credit.

4. *As this sin is hateful in it self unto God, so it makes the practisers thereof to be odious and abominable unto him.* Prov. 6. 16. *These things doth the Lord hate, yea, they are abomination unto him, A proud look, a lying tongue, &c.* Though God hates and abhors all sin, yet some are more abominable unto him than others, amongst which Lying is one. And Prov. 12. 22. *Lying lips are abomination to the Lord.*

O Young men, how should the consideration of these things effectually prevail with you to keep a strict watch over your selves, that you break not forth into this sin of Lying, but as the Apostle exhorteth, Eph. 4. 25. *Putting away lying speak every man truth with his Neighbour.*

Obj. Some object, and say, There is no living, or at least, no thriving, without lying. To tie our selves alwayes to speak the truth, must needs be a great hinderance to our profit.

A. *That profit thou gettest by Lying, will be little profitable unto thee.* For thereby thou sellest thy Soul unto the Devil; and that is a miserable bargain, where the Soul is given in to boot for some trifling gain, which cannot be ransomed with the whole world. Men commonly think, that that gain is sweet, and comes easily in, that is gotten by lying: But alas, what sweetness or comfort can there be in that gain, that brings Gods Curse with it? Will thy gain (if it were the gaining of the whole World) be able to countervail the loss of Gods favour, and thine own Salvation?

O Young Man, think on these things: And whatever thy Trade be, have nothing to do with the Trade of Lying. Now that thou art setting up thy Trade, let not Lying, (which hath a great stock going in almost every Trade) have any thing in thine. Resolve to be true and honest; content thy self with righteous gains. But if thou wilt yet be a Lyar, never henceforth count that God, but the Devil is thy Father: and know, that though thou lye unto men, yet God will not lye unto thee: he that is true in his promises, will be true in his threatnings. God hath said, *Lyars shall be shut out of his Kingdom, and shut up in the lake of fire: God will not lye unto thee.* If this be thy practice, Hell will be thy place, and thy portion, as sure as God is true.

CHAP. XVII.

Of Back-biting, or Tale-bearing, which is another Vice whereunto Young Men are addicted.

VII. **A** Nother sin whereunto Youth is subject, is *Back-biting, or Tale-bearing, which is a malicious defaming of a man behind his back, an uncharitable blazing abroad his failings and infirmities.* This we find expressly forbidden by God in his Word, *Lev. 19. 16. Thou shalt not go up and down as a Tale-bearer among thy People, publishing those faults of theirs, which ought rather to be concealed.* The word in the Original, signifieth

miseth a walking about with Tales, as it were a *Pedler* with Wares. For as the *Pedler* having gathered up several Wares from several persons, carrieth them up and down from one place to another, and is ready to open his Pack in every place where he comes: In like manner, *Back-biters*, and *Tale-bearers*, having gathered up an evil Pack, the Rags and Scabs, the sores and faults of Gods People from several persons, carry them up and down from house to house, and there uncover, and vend them; not taking any notice the meanwhile of their Vertues, and good deeds, though they are far more than their failings. In which respect they may not unfitly be resembled to the *Beetle*, or *Horse-fly*, which when it flieth into a Field full of sweet Flowers, if there be but a little filthy dung in it, will be sure to light upon that, passing over the sweet Flowers. Thus is the *Tale-bearer* apt to pass by all the good things that are in Professors; but their slips and infirmities he gladly observes, and with delight can speak of them. But as our Saviour speaketh, Matth. 7. 3. *Why beholdest thou the Mote that is in thy Brothers eye? why art thou so curious an observer of his smallest infirmities? think on thine own Beam, the greater evils which thou mayst find in thy self, and this would silence thy reproaches of thy Brother.*

Surely if the Lord should so narrowly pry into all the faults of his servants, as we who are Fellow-servants do into the infirmities of one another, who were able to abide it? And should we pry into, and so freely publish our own naughtiness, the pride, the follies, the forwardness of our own hearts, as we do our Brethren, what a name should we get us in the world? Let us rather in this shew our selves the Children of our heavenly Father. As he doth unwillingly see the faults of his Children, and passeth by many of their transgressions, *Micah* 7. 18. so let us be loth to see or hear of the infirmities of Gods Children, but rather pass them by, and with the Garment of Charity cover their nakedness.

I deny not but we may judge the Tree by the Fruit: If we see a man apparently guilty of lewd, scandalous

sins, and impenitently continuing in them, we may (leaving his final damnation to the Searcher of all hearts) judge and censure him, for the present, to be in a most wretched estate. But we ought not to be too Critical in observing the slips and infirmities of our Neighbours; and then without sufficient reason, and with joy and delight, to speak of them unto others.

For the preventing whereof, I would commend unto you that Lesson which the Heathen Philosopher taught his Schollars; namely, *In the seeing or hearing other mens faults to inquire, Numquid ego tale?* whether I have done the like? or whether I may not do the same, or worse? For there is in every one of us that Original corruption, which containeth in it the seeds of all sins, which would spring forth in us as notoriously as in others, did not God keep them down, either by his renewing or restraining Grace. By reason of this Original corruption, the best of us have a disposition to the vilest sins: Therefore saith the Apostle, *Gal. 6.1. Brethren, if any man be overtaken with a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thy self, least thou also be tempted.* That is, considering thine own frailty, how thou mayst easily be overtaken with the same, the like, or a greater sin: therefore deal as mildly and mercifully with him, as thou wouldst others should deal with thee; or thou art like to find the same measure from others, to find others as ready to censure and judge thee, as thou hast done thy Brother; who will have as little care of thy Credit, as thou hast had of his. For it oft falls out by the just Judgment of God, that they who are lavish in publishing their Brothers failings, do find others as forward to speak of, and spread their faults. *Do as thou wouldst be done by:* Wouldst thou not be evil spoken of? speak not evil of others. Wouldst thou not be made a by-word, and a reproach, and a Table-talk thy self? let not others be made so by thee.

CHAP. XVIII.

Of the well ordering our Thoughts.

HAVING shewed sundry Vices whereunto Young Men are much addicted, that so they may carefully avoid the same;

I come now to another direction for the leading a godly and gracious life, which is this; *Keep a strict watch over thy self in those things which concern thine own person.* For thy help therein, observe these Rules.

1. *Be careful of thy thoughts.* Care of, and about thoughts, is a special discovery of a godly man. Other men do seldom any more than wash the out-side, let what will lodge within them: Or if Conscience sometimes put them upon a restraint of inward passions, and lusts, yet when do we find any of them make Conscience of a thought?

For the better keeping thy thoughts in order, put these things in practice.

1. *Give God thy first thoughts,* by prepossessing thine heart at thy first awaking with thoughts of his infinite Purity, Wisdom, Power, Mercy, Truth, or the like Excellencies in him. Thus did *David*, Psal. 139. 18. *When I awake, I am still with thee*; that is, so soon as I awake, my thoughts are upon thee, meditating on thy Word and works; whereby his heart was exceedingly fenced and guarded, both against the suggestions of Satan, and the wicked risings of his own heart. Holy and spiritual thoughts in the Morning will so season thine heart, that thou mayst retain the savour of so good a beginning all the day after.

2. *Do thine utmost to keep bad thoughts out of thine heart: but if they have entered in, and got possession, suffer them not to lodge and continue there, but thrust them out of doors by head and shoulders, so soon as they appear.* We cannot hinder Birds from flying over our heads, yet may we easily prevent their Nestling there. So the

best of men cannot always hinder the hovering of worldly, wanton thoughts in their hearts, yet must they deny them Harbour there, by a speedy rejecting of them.

3. *Make it thy business frequently to raise, and extract holy and useful thoughts, as from all Gods dealings with thee, so from what thou seest or bearest, yea from all accidents and occurrences.* As the Philosophers Stone is said to turn all Metals into gold; so by this Heavenly Chymistry mayst thou turn all earthly things into some spiritual advantage, and extract the pure gold of spiritual thoughts from common objects and occurrences.

4. *In regard the spirits and thoughts of men are very active, always busied; if they be not set upon good objects, they will be working upon bad; it will be thy wisdom to get such a Treasure of Divine Truths, and Gospel Mysteries, as may furnish thy heart with abundance of matter for holy and spiritual thoughts, and to be much in exercising thy self upon them.* Matth. 12. 35. *A good man, saith our Saviour, out of the good treasure of his heart, bringeth forth good things; that is, sendeth out suitable Emanations for the good and comfort of his own Soul, as well as others.* Mens layings out are according to their layings up: Such as have a Stock of Spiritual Provision, I mean, have treasured up many precious Promises, many Gospel-mysteries, and Scripture-truths in their hearts, will be able to bring forth as savoury discourses in company for the benefit of others; so many spiritual thoughts, when they are alone, for the good and comfort of their own Souls.

5. *Oft consider Gods Omniscience, whereby he knoweth not only all our secret works, whether good or evil, but also the thoughts of our hearts.* Thou knowest, saith David, *my down-sitting, and my up-rising, thou understandest my thoughts afar off*, Psal. 139. 2. There are two things which God is said to know afar off, the *Pride* of man, and the *Thoughts* of man. He hath, it seems, a severe eye upon each of these: He minds our thoughts before they come into our minds; while they are in the *Chaos*, in the confused Womb of the Soul, before they are expressly conceived and formed, God knoweth them: and there-

therefore must needs know what we think, when we think.

Surely, O Young Man, didst thou seriously consider this, thou wouldst be more fearful of sinning in secret, and more watchful over thy thoughts; not suffering any worldly, wanton, or exorbitant thoughts to lodge and harbour in thy breast, much more to rule and domineer there.

6. Consider how God expects to be honoured by our thoughts, as well as by our words and actions; by the workings of the heart, as well as by the way of the life. Holy thoughts are something of the root of a holy life: who knows how much precious fruit may be in a good thought? It's true, if they die as soon as they are born, and bring forth nothing, God will but lightly regard them; but there is great hope that where the Grace that is in the heart does put forth into holy thoughts, it will thence spring up into holiness of life.

Therefore, O Young Man, forget not daily to render unto God thy *Thought-service*, as well as thy *Tongue-service*; and the rather, because thou hast more opportunities for the one, than the other. Thou hast not always opportunity for outward performances, but thou mayst when thou plearest think of God, and the matters of Eternity, where-ever thou art. What can hinder thee from giving a Visit to Heaven every hour, and oftner? Send these winged Messengers up constantly, let there be frequent comings and goings betwixt Heaven and thine heart: let thy Messengers go up, and they will doubtless bring thee down gracious and comfortable returns. He whose eye is much upon God, his Eye will affect, and warm, and quicken his heart, and beget upon it the very Visage and Image of God, in the view of whose Face he lives. These good Spies sent up in search of the good Land above, will return with such Clusters of the precious Fruits thereof, as will revive and encourage, and also strengthen the heart for that hard service it may be put to in its journey thither. None make such haste Heaven-ward, and such sensible Progress in their way, as they whose eye is continually there.

7. When-

7. *Whensoever thou goest unto God in Prayer, amongst other thy sins, bewail the multitude of vain, worldly, wanton thoughts that lodge in thine heart, and there Reveal it day and night.* Think it not enough to confess the outward acts of sin, but likewise the inward contemplative wickedness, and speculative filthiness which is in thine heart. For the outward acts of wickedness are no more transgressions of the Law, than the inward thoughts, which do beget and produce the outward acts. And sinful thoughts are the more abominable, for that they are the Fountain and Original of all actual sins. Such therefore as please themselves with this fancy, that they were never guilty of outward acts of Uncleaness, Drunkenness, Murther, Oppression, and the like, so long as they entertain and harbour inward lusts after those, or any other sins, and live in contemplative wickedness, they shall find those to their cost and woe as dangerous, as the outward gross acts of wickedness and uncleaness.

Besides, we ought to bewail our vain thoughts, because of the number of them, which indeed are numberless. Not a moment of our lives, but swarms of vain thoughts arise in our hearts: so that though they may be accounted lesser sins in comparison of outward gross acts, yet by reason of their multitude they may prove as dangerous as they. Many Sands by their multitude may sink a Ship, as well as a few great Millstones: So vain, wicked, worldly, wanton thoughts, by reason of their number and multitude, may sink a Soul to Hell, as well as a few outward gross acts.

Therefore, O Young Man, thou hast cause to humble thy self for thy *sinful thoughts*, as well as for thy *sinful words and actions*. And having confessed them unto God, then amongst thy Petitions, let one be for Grace to enable thee to keep down all wicked, wanton thoughts; and to give thee his sanctifying Spirit, which may spiritualize thy carnal heart, making it more holy and heavenly, fit to produce heavenly thoughts.

CHAP. XIX.

Of the well ordering and governing our Words.

II. **A**S thy thoughts must be well ordered and governed, so likewise thy words, which is of special importance for preservation both of our outward and inward peace; and wherein consisteth much of the truth and reality of our Religion. For if a man seem to be Religious, and bridleth not his tongue, but breaketh out into bitter and reviling speeches, that mans Religion is vain, or to no purpose, *Jam. 1. 26.* Though his Profession be glorious, yet it will little advantage his Soul. Therefore Solomon adviseth, next to the keeping our hearts, to keep our tongues, *Prov. 4. 23, 24.* We ought to be the more careful of our tongues.

1. *Because we are very prone to offend therein; corrupt speaking being the ordinary issue of our corrupt nature.*

2. Christ hath delivered it as a certain truth, *That for every idle word that men shall speak, they must give account in the day of Judgment. And that by our words we shall be justified, and by our words we shall be condemned, Mat. 12. 36, 37.* Because mens words do declare what their inward disposition is; therefore by their words are they justified, or condemned.

Beware therefore, O Young Man, that thou dost not vainly and causlessly increase thy accounts, either by rotten and unfavoury, or by idle and unprofitable discourses. Far be it from thee to use this wind of words, as Bellows to kindle against thy self the flame of Gods wrath here, and the fire of Hell in the life to come. But rather let it be thy care with the Prophet David, *To take heed to thy ways, that thou offend not with thy tongue, Psal. 39. 1.*

For thy better help therein, take these few Directions.

1. *Be not too free of thy tongue, but let thy words be few,*

few, knowing that in multitude of words there wanteth not sin; but he that restraineth his lips is wise, Prov. 10. 19. And Prov. 17. 27. He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit, knowing when to speak, and when to keep silence; and vers. 28. Even a Fool when he holdeth his peace, is counted wise, because he hath this happiness, not to discover his want of wisdom. Many a mans folly and ignorance would not appear, could he but keep his own counsel. And the Apostle James, Chap. 1. 19. exhorteth to be swift to hear, and slow to speak. To which purpose Nazianzen well observeth, how God hath appointed a double guard to keep in the tongue; namely, the lips, and two rows of teeth, that it might be restrained from breaking out by this double fence. Be not therefore lavish in words, but sparing in thy speech; for silence is an excellent Vertue, and saveth many a mans Credit, Reputation, and Conscience.

2. Let your converse one with another be more fruitful; communicating your experiences, your comforts and supports one to another, exhorting one another, and provoking one another to love, and good works. This questionless is one end of Gods bestowing his gifts and graces upon us, that we might impart what we have received, to the spiritual good and benefit one of another. And hereby shall we increase and improve our own gifts, and graces; by communicating we increase our store. We may warm our own hearts by our endeavours to warm our Brethrens.

That your discourses may be the more profitable, have ever in your mind some useful questions to propound to others: but therein be sure to have respect to the abilities and capacities, and the edifying of your selves, or them, to whom you propound your doubts. If they be Learned Divines, or experienced Christians, then you may desire the opening and clearing some difficult place of Scripture, or the resolving some Case of Conscience, or the explaining some hard point in Divinity. If they be your Equals in understanding, then suit your discourse to their capacities; and let it be your wisdom to observe wherein mens abilities chiefly

chiefly consist, and to apply your selves to them accordingly; whereby you will much advantage your selves, and give others occasion to improve those gifts and talents which God hath bestowed on them.

3. *When others are talking of worldly or common matters, labour to turn the stream of their discourses to some spiritual and savoury subject, to talk of God, or Christ, or Heaven, or of the way and means that lead thereunto.* It is much to be lamented, that professing Christians should so often meet together to so little purpose. How is their time generally taken up with discourses of worldly matters, without a word of God, or Heaven! whereas if we are furnished with skill and resolution to imbrace all opportunities which might minister matter of digression from worldly to spiritual and heavenly discourses, we might make our meetings far more profitable than they are.

4. *Be not over-forward either in revealing that which another hath committed to thy trust, or in revealing thine own secrets to another, lest in the end, he proving to be unfaithful, thou be inforced (but too late) to repent thy folly.* That which thou wouldst not have told to another, tell nobody; for if thou canst not, why shouldst thou think another will conceal what concerns thee?

5. *Let no corrupt communication proceed out of thy mouth, Eph. 4. 29. Neither filthiness, nor foolish talking, nor jesting, Ephes. 5. 3, 4.* It is better to forbear speaking, than to vent that which is vain and unprofitable, or worse than silence. Abstain therefore from all evil speakings, of which the Apostle there mentioneth three kinds.

1. *Obscene and wanton speeches*, which he calleth filthiness, and reckoneth amongst those evil speakings, which he would not have named amongst Christians: Yet how full of them are the mouths of many young men? who make it their repast and reputation to utter wanton speeches, to tell filthy tales, and to sing Songs of love and lightness, full of abominable filthiness; which plainly sheweth the pollution and uncleanness of their hearts; *for out of the abundance of the heart, the mouth speaketh*, Matth. 13. 34. *Obscene and unchaste speeches,*

speeches, as they spring from, so they are great provocations to lust; *For evil communications corrupt good manners*, 1 Cor. 15. 33. words being as the vent of an unclean heart, and as Bellows to blow up its filthy fire into a greater flame.

Know then, O Young Men, it doth highly concern you in special, to be watchful over your words in this kind: For of all sorts of corrupt speeches, this filthy speech is the most beastly and corrupting. There are others more irksome to the ear; as *Blasphemies, Swearing, Cursing*, and the like; but wanton and lascivious talk is the most enticing: and so much the more to be taken heed of, because it's somewhat pleasant and delightful both to carnal speakers and hearers. Observe the Songs that Young Men and Maidens have most frequently in their mouths, and you shall find them to be full of filthiness. Is it any wonder then that so many fall into divers kinds of unclean and beastly actions, when as their words are so seasoned, or rather poisoned with this filthiness? How can Chastity be preserved, when such provocations to Lust are continually used? *The Soul of Just and Righteous Lot was vexed with the filthy speeches of the Sodomites*, 2 Pet. 2. 7. And how canst thou think that thou hast a righteous Soul in thee, if thou take delight in uttering, or hearing filthy speeches?

2. *Another kind of evil speaking, which the Apostle mentioneth, is foolish talking*; whereby he meaneth vain and unprofitable discourses of whatsoever cometh into mens heads, which tend to no good purpose, but are used only to pass away time. Many, I know, are apt to think, that vain and idle words are not to be reckoned of: But let such remember, that God registreth them all, and will bring them one day to a reckoning for the same, before his Judgment-seat.

O Young Man, how doth it then concern thee to be watchful over thy words, and speeches? Oh think not vain and unprofitable discourses to be so light as not to be regarded. Consider to what end God made thy Tongue; namely, to glorifie him, and edifie thy Brother. Consider also what a precious thing time is,

(which

(which we ought by all means to redeem) and thou shalt find, that to pervert the right end of the Tongue by babling foolish things, and to mispend so much precious time thereby, is no light or small sin.

3. *Jesting* is the next kind of evil speaking, mentioned by the Apostle, *Eph. 5. 4.* whereby he especially meaneth such jesting as tends to the abusing of Scripture, or deriding such as fear God, or mocking of our Neighbour. The word *εὐτραπελία*, in the Text, *Aristotle* sets down for a *Vertue*, which the Apostle there condemneth for a *Vice*. And truly *Jesting* (especially without great watchfulness, as to the matter and measure of it) doth very ill become Christians. For,

1. *It's not agreeable to our Profession*, which requireth a very grave and serious Spirit, and behaviour.

2. *It's apt to put the heart out of tune*, to discompose it for those weighty and spiritual concerns which we have before us, and to dispose us for vanity and frothiness.

3. *It's an occasion of mispending much precious time*, and of abusing that gift of Wit which God hath given for the good and profit of others, and not for the hurt and disgrace of any.

Pleasantness of converse, so it be innocent, and tending to good, is both allowable and commendable: but that liberty of Wit which we intend for a recreation, should be but as Sauce to our meat, but little as to the measure of it, and profitable as to the end of it; namely, to whet the appetite to that which is better.

CHAP. XX.

Of the well-ordering our Actions.

III. *AS thy Thoughts and Words must be well ordered, so likewise thy Actions, and that in the whole course of thy life.* This the Apostle intendeth, *Phil. 1. 27.* *Let your conversation be such as becometh the Gospel of Jesus Christ; that is, as you have imbraced the Gospel of*

of Christ, and made a Profession of Religion; so see that your Conversation be suitable and answerable thereunto: thereby manifesting the power of the Gospel in you. Oh how sad a sight is it to see men making a Profession of Religion, instead of adorning the same with a godly life, disgracing it, and denying the power thereof in their loose and carnal conversation! Let such talk what they will of their Faith, that they do believe in Jesus Christ; and therefore doubt not their condition is as good as the best; yet let them know, that that Faith will not save them, which brings not forth a godly life. *Though Faith alone justifies, yet Faith which is alone, not accompanied with good works, doth not justify, nor save. It is a dead Faith,* Jam. 2. 20. Wilt thou hope to live by that Faith which is dead?

Young men, let it not content you to be *only believing*, but be *doing* Christians: be not *professing only*, but be *living* Believers. Hast thou Grace? prove that thy Grace is true by this, that thou hast not received the Grace of God in vain. Let thy love prove thy Faith, and thy labours of love prove thy love, and the fruit of thy labours prove that thou hast not either believed, or laboured in vain. Be a Christian for action; let Religion be not only thy Profession, but thy business. Let it not be the business of thy Sabbaths, or of thy praying times, but let it be the ordinary business of thy life; let thy whole course evidence, that Godliness is not an Airy, or empty notion, an insignificant and useless form or shew; but that there is a spirit of life and power in it, which worketh in thee mightily.

That thy actions, and the way of thy life may be according to Godliness; I shall give thee,

1. Some *general*.

2. Some *particular* Directions.

General Directions are these.

1. *Engage thy self deeply in a design for Eternity.* Resolve for Heaven, and the way that leads to it. Be no longer a man for this world, but for the Everlasting Kingdom; and study out with plainness of heart, what is the surest way to the blessedness to come; and what ever thou findest it to be, what ever Objections thou meetest

meetest with against it, let that be thy way. Studiously consider how thou mayst get into that way, and contrive and cast about how thou mayst effectually make progress in it.

Godliness is the way to blessedness; and therefore let that be thy great study, how thou mayst live godly. Till thou hast in good earnest taken up a godly design, thou wilt never do any thing to purpose in it. The most of men are so far from living a godly life, that they have not yet designed any such thing. Some good may be done at times by them, but it is only as it falls in their way, by accident, rather than upon any serious good intent. This God regards not at all, nothing is acceptable to him, no nor like to be profitable to us, but what is done upon design, upon this godly design. When the series or course of our actions do, as the several Links in a Chain, all hang together, and draw all one way, then there's like to be something done to purpose. When there is only some little good scattered up and down, here a Link of the Chain, and there another, but not joyned in a Chain together, they will not help us on our way. Let that therefore be your first care, take up an heavenly design, and therein let all your particular acts of Religion hang together.

2. Let thy whole life be a prosecuting and serving thy godly design. And that thou mayst the more effectually prosecute it, and prosper in it,

1. Let Faith and Love be the Root of thy life, and the several actions of it.

2. Let the Word and Will of God be the rule of thy actions.

3. Let the glorifying and injoying God be the end of them.

1. Let Faith and Love be the root of thy actions.

1. Let Faith be the root of them, 1 Tim. 1. 5. The end of the Commandment is Charity out of a pure heart, and a good Conscience, and [Faith unfeigned.] Heb. 11. 6. without Faith it is impossible to please God. Our persons must be accepted first, before our actions, and neither the one nor the other will be accepted without Faith in Christ, Heb. 11. 4.

A godly life, and a life of Faith, are the same. A life of Faith hath its Original from above, is fetch'd down from Christ, and is maintained and carried on by a continual supply of fresh influences from him, without whom we can do nothing. If thou wilt live godly, thou must look to Christ, and lean on Christ, and go to Christ for all thy strength and motion. A Christian is beholding to Christ for every good motion he moves, for every Grace he hath, and for every good duty he doth.

Carnal Professors are beholding only to their Books, or their Teachers, or their Acquaintance, or their Parts, their Understanding, their Memories, &c. Nay, it may be to their Flesh, and their Lusts, for all their Religion: they would not pray as they do, nor take such pains to hear as they do, nor profess as they do, did not their pride, or their covetousness, or their company prompt and press them to it. But the Religion of a sincere Christian, whatever advantage it may have from Books, or Teachers, or good Society, yet it springs and rises all from Christ. That Faith, which is their Root, uniting them to Christ, doth also, as their root, suck such spirits, and sap, and strength from Christ, and convey it to their Souls, that they are thereby furnished for, and quickned to every good work. Let it be thus with thee, O Soul; let thy Faith in Christ be the root from whence all thy actions, and thy strength for action comes.

2. *Let Love be the root of thy life.* Let thy duties be the works of Faith, and labours of Love. *The love of Christ constraineth us*, 2 Cor. 5. 14. Christians love Christ, both his Person, and holy ways; and thence 'tis they follow him so fast. They love to be holy, and therefore follow Holiness; they love to pray, and love to hear, and love to labour for Christ, and to watch with Christ, and walk with him; and therefore 'tis they live a Praying, Hearing, Labouring, Watchful life. Love quickens them to duty, and love sweetens every duty. Young Man, thou wilt never bear through the hard services, and great severities of a godly life, thou wilt never hold out in that constant care, labour, watchfulness,
self.

self-denial; which Religion will put thee upon, unless thy love to Christ do quicken thee on, and sweeten all to thee.

Carnal Professors, whatever they do, they do all for fear, or from force or fashion; they would be bad enough, or do little enough, if they did dare, if they were not afraid, or ashamed, or were it not from the influence of some things external upon them. Though thou also must make use of fear, and all manner of Arguments and helps to lead and press on thy backward heart, yet see to it, that thy love to Christ be the main Spring that sets all thy Wheels a going: this will both give vigour, and a sweet relish to all thou dost: and according to this, according to what love there is in thy duties, so will thy acceptance be with God.

2. *Let the Word and Will of God be the Rule of thy life,* Psal. 119. 9. *Wherewithal shall a Young Man cleanse his way?* The question may be enlarged, wherewithal shall a Young, or Old Man, cleanse and order his way? And the Answer will be the same, *By taking heed thereto, according to thy Word.* This Word is a *Light to the feet,* and a *Lantern to the steps*: it sheweth thee what is good, and that good must be done: it sheweth thee what is evil, and what evil is to be avoided: it sheweth thee what good is to be done, and how; what evils are to be eschewed, and how thou mayst avoid them.

Young Man, do not (as the most of thine Age use to do) be unruly, live not according to thy unruly head or heart, according to thy unruly lusts and passions, but live by rule; live not by the rule of Custom, or by the rule of example, after the course of this World; but let God be thy Ruler, and his Law be thy Rule. *As many as walk according to this rule, peace shall be on them, and mercy,* Gal. 6. 16. Enquire diligently, what would God have me do? How would God have me live? Would God have me live an idle life? Would God have me to swear, or to lye, or to cover? Is not this it, that the Lord would have me do, *to deny all ungodliness, and worldly lusts, and to live righteously, and soberly, and godly in this present world?* Tit. 2. 12. And if this be it, that the Lord would have, go and live accordingly.

3. *Let the glorifying and enjoying of God be the end of thy life, and of all the duties and actions of it.* Let this be the scope of thy life, the mark at which thou aimest, that thou mayst honour God, and be happy in him. And that thou mayst eye and pursue both these in one, let this be the aim and intent of thine heart in thy whole course, *To work out thine own Salvation*, Phil. 2. 12. In this one work is included all that thou hast to do or mind. In this thou wilt best glorifie God, and secure his everlasting love to thine own Soul.

Therefore upon this set thine eye, and thine heart in all thy ways: So that if the question be put, wherefore livest thou? wherefore livest thou thus? thus holily, thus humbly, thus watchfully, thus self-denyingly? that thou mayst be able to answer, *Why, I live thus, that herein I may work out my Salvation.* Resolve to set thy self about nothing, nor to allow thy self in any thing concerning which thou art not able to say, *I am herein working out my Salvation, I am herein serving the Lord, and endeavouring the saving mine own Soul.*

Young Man, dost thou live to this end? what goest thou so often to the Alehouse, or the Tavern for? Is that to serve God, and save thy Soul? what is the intent of thy greediness upon the world, of thy sensual, licentious life, of thy scoffing at the strictness of Religion, dost thou all this also for the pleasing of God, and working out thine own Salvation? Canst thou say when thou art Drinking and Revelling, when thou art swearing and Lying, or when thou art loytering and playing away thy time, canst thou then say, *Now I am serving of God, herein I am working out my Salvation?* Or when thou art playing the Hypocrite, and Formalist, professing, and praying, and hearing, and talking of God, and the matters of Religion deceitfully, out of pride, or for ostentation, or so coldly and negligently as thou ordinarily dost, canst thou then say, *I am now praying for my life, bearing for my life?* Will thy pride and thy hypocrisie bring thee to Heaven? Are these false Duties, that have nothing but a Lye at the bottom, that are the Covert of a rotten heart, are these they on which thou meanest to adventure thy Salvation?

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Young Man, if thou wouldst in earnest make this thine aim indeed, the serving of God, and saving thy Soul, and have thine eye and thine heart much upon it, this would both discover to thee, whether thy way were right or wrong, and also fetch thee off from all thy vain and wicked ways, and quicken thee on in, and hold thee close to that righteousness, sobriety, and godliness of life, which is indeed the way to blessedness. Thus much for *General Directions*.

CHAP. XXI.

Containing particular Directions for the ordering our lives, and actions, according to Godliness.

IN the next place I shall give thee some *particular Directions*.

I. Beware of living in the wilful omission of any known duty. The omission of good maketh us as liable to eternal vengeance, as the committing of evil. The unprofitable servant, we read, was cast into outer darkness, where was nothing but weeping and gnashing of teeth; not for mispending his Talent, but for not improving it to his Masters advantage, Matth. 25. 24, 30. And Luke 16. 20, 25. We read how Dives was tormented in Hell, not for taking away from Lazarus, but for not relieving him in his wants. And at the day of Judgment the Reprobate are condemned, not for oppressing the Poor, but for not feeding them: not for stripping them of their Apparel, but for not cloathing the naked, Mat. 25. 42, 43.

And no marvel, considering the omitting of a known Duty ariseth from a wicked heart, and from a mind averse from God, and unwilling to his service. Besides, sins of Omission are always accompanied with sins of Commission: when we cease to do good, immediately we begin to do evil.

Bless not then thy self, O Young Man, in thine harmless condition, thinking thou art as good a Christian as

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the best, because thou art not as bad as the worst, but canst thank God with the *Pharisee*, thou art neither *Adulterer*, nor *Drunkard*, nor *Extortioner*: (it were to be wished that some could say so much) but know, that this is not sufficient. A man may truly say this, *I am not as bad as others*, and yet suffer with them in the same Lake of fire. Thy Omissions may be thy undoing: Yea, not only a total omission of all that's good, but an ordinary, and wilful, and allowed omission of any one thing thou knowest to be thy Duty. This cannot stand with sincerity, which (however it may be at some time) will in ordinary, certainly *have respect to all the Commandments of God*, Psal. 116. 9.

O how sadly doth this speak to thee, thou halting and tripping Soul! Many things thou doest, and therein thou comfortest thy self; but are there not many things also which thou knowest thou shouldst do, but wilt not? Thou knowest it is thy duty to pray, to pray in thy Family, in secret in thy Closet, to be constant, to be instant in prayer, Dost thou so? Thou knowest it to be thy duty to examine thy self, to search thy heart, and try thy ways, that thou mayst know the estate of thy Soul, Dost thou this? How seldom dost thou spend any pains this way? It may be thou hast never done it, nor so much as seriously put the question to thy self, *Whose Child am I?* or, *How may I know whether I be the Child of God, or the Child of the Devil?* Thou knowest it is thy duty to watch, to watch thine heart, and watch thy tongue, and watch against corruption, and temptation; Dost thou do it? Thou knowest it is thy duty to sanctify the Sabbath, by forbearing thy Calling, thy Recreations, and Carnal Pleasures; by spending the whole day in the publick, and private exercises of Religion, not allowing thy self in vain and impertinent talk, or idle, or worldly thoughts; Dost thou so? Thou knowest it is thy duty to do good to others, to their Souls, by exhorting, or reproving them; to their bodies, by feeding, or cloathing, or otherwise relieving them; Dost thou so? Is there none of all this, nor nothing else which thou allowest thy self in the neglect of? If it be so, how canst thou think thy self sincere?

O Young man, if thou wouldst please God indeed, and have evidence that thou art his, resolve on Universal obedience, and be ready to every good work. Let not Conscience fly upon thee at last, and tell thee, *one thing thou lackest*, one thing thou wouldst not do. Be faithful, study to know thy whole duty, and rest not till thy heart be willing to follow the Lord in all things whatsoever he commands thee.

II. *Live not in the practice of any known sin; For,*

1. *One sin is a Violation of Gods Law, as well as many.* Jam. 2. 10, *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.* A wilfull breach of one part of the Law makes thee guilty of the Violation of the whole Law. The Law of God is a chain of holy precepts, if one link of a chain is broken, you may say, the chain is broken.

2. *One sin allowed, and delighted in, is enough to keep thy soul out of Heaven.* As Adam by eating one forbidden fruit was cast out of Paradise: So maist thou out of Heaven, for but one sin, that thou hast committed, and not repented of.

3. *The living and delighting in one sin doth evidence a rotten, and unsound heart.* As it is made in the Scripture a note of uprightness to make Conscience of every known sin. So it is made a note of Hypocrisie to seem to make Conscience of the forbearance of some sins, and yet to live and lye in the practice of others. Hereby was Herods Hypocrisie discovered, who though upon John Baptists Preaching he reformed much, and did many good things, yet would not part with his beloved Herodias, notwithstanding she was his Brothers Wife.

4. *One sin never goeth alone, but is ever accompanied with more.* For it is the natural effect of sin (especially being wittingly committed) to make men apter to sin, Rom. 6. 19, *You have yielded your members servants to uncleanness, and to iniquity, unto iniquity.* God in his just judgement oft-times as a punishment for some one sin, leaves men so to themselves, that they break forth into the committing of others.

5. *For a man to live and lye impenitently in the practice*

of a known sin is the dreadfulest judgement in the World. Better were it for a man to be given up to the Devil, than to the power of one sinful Lust. The incestuous person was delivered up to Satan, (1 Cor. 5. 5.) but he was restored again, and the better for it. Whereas we seldome read, or hear of any who were given up to the Lusts of their own hearts, that ever recovered.

O Young man, how doth it then concern thee to withstand every Lust, not to indulge thy self in any sin? but especially to keep thy self from *thine own iniquity*. I mean, *thy natures darling sin*, to which thou art most propense by thy complexion, and constitution, and of all thy Lusts are lothest to leave. Let not that bear rule in thee as formerly, but bend thy greatest force against it. As the King of Syria commanded his 32. Captrains to fight principally against the *King of Israel*, for full well he knew, that the King being once slain, the whole Army would soon be discomfited. So if thy beloved sin that reigns and rules in thee were once subdued, thy other sins would soon be vanquished.

What saist thou now, O man, wilt thou hearken to this counsel, not to allow thy self in any one sin thou knowest to be so? Hast thou hearkened to it? Thou knowest it is a sin to lye, and yet dost thou not lye? Thou knowest that defrauding, over-reaching, defaming, backbiting, scoffing, quarrelling, thou knowest that these are all sins; are there none of them which thou allowest in thy self? Thou knowest 'tis a sin, unnecessarily to keep company with sinners, to be the companion of Drunkards, the companion of Swearers, and the vile ones of the earth; dost thou keep not only from the wayes, but from the company of such? Are they no company for thee, who are no friends to Godliness? Dost thou know *thine owne iniquities*, thy special sins, that have greatest power over thee, and thou hast greatest pleasure in; and dost thou keep thy self from these? Is there not one Lust that thou wouldst have spared to thee? God will not spare thee one sin, the Scripture will not allow thee one; and if thou wilt approve thy self to him, let not thy Conscience allow

allow thee what God allows thee not, and let not thine heart love and entertain and practice it, whether Conscience allow it or no. If thou wilt be upright, keep thee from all, but especially from thine own iniquity.

III. *If thou hast been overtaken with any sin, and thereby made a wound in thy Conscience, seek an healing Plaister by sound Repentance, and faith in the blood of Christ.* Lie not secure in any known sin into which thou art fallen, but rise speedily again: make up every breach between God and thy soul betimes. What the Apostle saith of wrath, Ephes. 4. 26. the same may I say of other sins, *Let not the Sun go down upon them.* Do not presume to sleep one night in any sin unrepented of. It is dangerous sleeping at the brink of hell.

Haft thou fallen into sin? do not say it is but one, or but a little one. 'Tis sin (be it great or little, one or more) tis sin, and that's enough to destroy thee for ever, unless thou repent. Go speedily and make up the breach, repent and seek thy pardon, and thy peace.

But what shall I say to you, O rude and wicked Young men, whose whole life is a continued course of iniquity, who have so black a cloud of witnesses to testify against you, who are so sunk, and drown'd in Lust and sensuality, whose hand is never out, but is alwayes engaged in one wickedness or other, whose whole life hath been an Apprenticeship to the Devil. What, O what shall I say to you? Is this a state to take your rest in? Is this a state to laugh and be so merry in? How is it that you are not all upon your knees, or fallen upon your faces? that you are not all in tears, and in tremblings? Do you sit at the Wine, and chear your selves with strong Drink? Vinegar, and Gall, and Worm-wood is more proper for you, sorrow and bitterness of soul. What, friends, do you mean to outdare the Almighty? Do not you fear the wrath of the Lamb? Are you death-proof, and hell-proof? Is the judgement to come but a bugbear? Dare you to meet the Judge of all the earth, and to stand before his Bar with all your loads of guilt upon you? How will your courage come down, and your brisk and wanton looks be appaled? How will these

these stout hearts quake, and these bold spirits of yours shiver and fall, and hide themselves if it were possible, from that terrour of the Lord in his dreadful and terrible day?

O how is it that you have no more pity, no more bowels for your poor, perishing, dying souls? What will you still be laying on more Irons, heavier loads? What yet more Oaths, and Lyes, and Drunkenness, and Whoredoms, and Obstinacies in them? What will you never leave loading, till your backs be broken, and you be past remedy? O repent, repent, and turn to the living God, and he will yet have mercy on you.

IV. *When through Grace thou art recovered, take heed of falling back again.* A relapse is dangerous in bodily diseases, much more in spiritual. Christ gave this advice to the Woman taken in Adultery, and forgiven, *Go and sin no more*, John 8, 11. As also to the poor lame man, whom he healed at the Pool of *Bethesda*, which he back'd with a strong reason, *Go and sin no more, lest a worse thing come unto thee*, lest the rod be turned into a Scorpion, John 5. 14. Is the unclean spirit departed from thee? beware that he return not, lest thou become sevenfold more the Child of Hell in thy latter end, than thou wert in the beginning. Let thy former sins, and the smart they have put thee to, be warnings to thee as long as thou livest. Hast thou repented? Art thou reformed? Bless God for so great a mercy. Look back upon the mire of the pit out of which thou art delivered, and take heed to thy self, how thou ever comest there again.

CHAP. XXII.

Of Moderation in the Use of Meat and Drink.

V. **B**E moderate in all things, more Particularly,
 1. *In the use of Meats and Drinks.*
 2. *In Sports and Recreations.*

3. *In*

3. In the pursuit of worldly wealth, and seeking after riches.

1. Be moderate in the use of Meats and Drinks. Feed for the satisfying thy hunger, and strengthening thy body for the service of God, and not merely for the pleasing thy fleshly appetite. I deny not but the Lord sometimes gives us liberty to eat and drink, not only for necessity, but also for delight. And I grant it is a blessing from God promised unto the faithful, Joel 2. 26. *That they shall eat in plenty, and be satisfied*; but it is, that they may take occasion thereby to praise the Name of the Lord for his bounty and goodness. But wilt thou therefore eat to Gluttony, and allow thy self in such intemperance, as will make thee as ready to curse God, as to bless and praise him?

Our Saviour warns his own Disciples, Luke 21. 34. *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness.* It is observable how he adviseth us to be as watchful against Gluttony, as Drunkenness. Many look upon Drunkenness as an heinous sin; but as for Gluttony, they make no sin of it at all, not considering that a man may offend, and make a Beast of himself by excessive Eating, as by excessive Drinking. The Rich Glutton went to Hell, not for any Drunkenness that we read of, but for Gluttony, Luk. 16. 19.

Therefore, O Young Man, it concerns thee to be watchful over thy self herein. Let not thy Table be an Altar to thy Belly, lest it become a snare to thine heart. Beware of feeding thy Lust, instead of refreshing thy Body. Eat for service, more than for pleasure; to preserve Nature, rather than to pamper the Body. And when thou art feeding thy Body, forget not to refresh thy Soul by meditating of Gods goodness and bounty, and Christs sweetness, who is the Bread of Life.

That thou mayst be the more watchful against this intemperance, consider the manifold mischiefs which usually accompany the same.

1. It is exceeding hurtful to the body, filling it with crudities, noysom humours, and dangerous obstructions, the Mother of most diseases. If thou wouldst enjoy an active

active healthful body, rise always from the Table with an Appetite. But oh the folly of many men, who for a short delight, which lasteth no longer than the meat is swallowing down, do endure many hours grievances, through the oppression of the Stomach, and pain of the Head! yea, oftentimes dangerous Surfeits, which hazard life it self. What pity is there to such who will sell their healths, and their ease, for a few Meals! let them smart for it, their sickness may cure them of a worse disease.

— 2. *It dulletb the Wit, insatuetb the Mind, emasculateth the Soul, and the powers thereof; quencheth and devoureth the vigour of the Spirits, whereby a man is often made fit for nothing, but to be a Sleeper, or an idle Drone.* Is this thy thankfulness for the bounty of the Lord to thee, to make such use of it, that thou art good for just nothing?

3. *It is a great incentive to Lust; when men make provision for the flesh, they soon fulfil the lusts thereof,* Rom. 13. 14. Forbear to pamper nature, lest it prove wanton and impetuous.

4. *I would ask such as give up themselves to the satisfying their carnal appetite, making their Bellies their Gods, whether they do not think, that they must one day answer for the good Creatures of God which they have vainly consumed? If they make any question thereof, hearken to what the Wise Man speaketh, Eccles. 11. 9. Rejoyce, O Young Man, in thy Youth, and let thine heart chear thee in the days of thy Youth: but know thou, that for all these things, God will bring thee into Judgment. As if he had said, Take thy course, O Young Man, give up thy self to thy Lusts, and please thy sensual appetite, eat, drink, be merry; but know, thou shalt one day full dearly answer for the same.*

CHAP. XXIII.

Of Moderation in Sports and Recreations.

II. **BE** moderate in thy Sports and Recreations. Spend not too much of thy precious time therein. Certainly if thou didst but seriously weigh and consider, how much work lieth before thee, and how little time remaining for the doing of it, thou wouldst not trifle away so much thereof in vanity and pleasure; but wouldst rather spend the greatest part of that time thou canst spare from thy particular Calling, in renewing thy peace with God, in clearing up thine Interest in Christ, and making thy Calling and Election sure.

I deny not but Recreations are lawful, and may be used; provided,

1. *That they be such as are not forbidden either by the Law of God, or Law of Man.* For the pleasing of our selves in any of those, must needs be displeasing unto God.

2. *That they be used moderately, not spending too much time in them, nor taking too much pains about them;* for thereby you will rather be disabled for the discharge of the duties of your Calling, than fitted thereunto, which crosseth the main end of Recreations. The Mowers whet is counted no let, but rather a furtherance of his work. But if he spend the whole day, or half a day in whetting, he spoils his Sythe, and hinders his work. Now our Recreations ought to be as whetting to the Mower, wherein no more time must be spent than doth conduce to the better fitting us for the duties of our general and particular Calling.

But contrariwise, how do the greater part of Young Men, either accustom themselves to unlawful Recreations, sporting themselves in sin and wickedness; or else abuse their lawful Recreations, by lavishing away much of their precious time therein, making a Vocation of their Recreation; as if their work were to play, and their pastimes were the very Trade to which they had served

served an Apprenticeship, and idleness were the business of their lives.

Ah Young Men, is your peace yet to be made with God? the pardon of your sins yet to be obtained? your Salvation yet to be wrought out? And is the time allotted for these things both short and uncertain, and yet do ye squander it away in sports and pastimes? Doth your everlasting happiness and misery depend upon your well or ill improving of your time here, and can you so prodigally lavish it out in sensual pleasures and delights? O that men indowed with reason should be so foolish and unwise, as to hazard the eternal welfare of their precious Souls for a few pleasing vanities, which last but for a moment!

It was the sad expression of *Lyfimachus*, who had lost his Kingdom for one draught of water; *For what a short pleasure have I made my self a Bondslave for ever?* Oh the folly and madness that possesseth the hearts of many Young Men to throw away their time upon their Lusts and pleasures, as that which is nothing worth, which hereafter, if they had it, they would give a whole world to redeem it, but cannot obtain.

Do you lack *Pass-time*? Sports to pass away the time? company to pass away the time? Why man, is all thy work done, that thy time now lies upon thy hands? Look to it, thou mayst hereafter beg for an hour, one hour to pray in, one hour to repent in, which now thou meerly triflest, and playest away. O what a precious commodity would time be in Hell? One day of Grace, one day to repent in, what a joy would it be to the damned Souls? but then it will be too late; it's gone, and will not be recall'd for ever.

The more to restrain you from all excesses in your sports and pastimes, let me propound a few considerations.

1. *Consider the shortness and uncertainty of that time which is allotted to thee here, for the doing of all that is to be done for Eternity.* Thy life here is but for a moment, in comparison of that which follows after; yet upon this moment depends thine Eternal state. Thou art in this World but a Probationer for the other World.

World. Look as thou behavest thy self here, either in well improving thy Time and Talent to the glory of God, or in mis-spending it in fruitless sports and recreations, and in satisfying thy carnal Lusts, accordingly will be thy state and condition hereafter to all Eternity.

O Young man, what a folly then must it needs be, to deprive thy self of that fulness of joy, which is at Gods right hand to all Eternity, for the enjoyment of a few pleasures here, which last but for a moment?

2. Consider that the time here spent in vanity and pleasure will yield thee little comfort on thy death-bed. What was it wherewith Hezekiab comforted himself on his supposed death-bed? Not with calling to mind his former glory, pleasures and delights; but his serving God in integrity and uprightness of heart, Isa. 38. 1. Remember, O Lord, how I have walked before thee in truth and with an upright heart, and have done that which is good in thy sight. This was that which then yielded him much peace and comfort.

Go, O Young man, to the bed-side of a dying man, and mind him both of his Worldly vanities with which in times past he was delighted; as also of all those duties of piety, and works of righteousness which he hath performed in the whole course of his life. And then ask him in which he doth now take most comfort, and delight; and you shall find that he will be confounded with shame to think of the former, and exceedingly rejoyce with the remembrance of the latter.

3. Consider how thou must be called to an account at that last and dreadful day of Judgement, as for thy other sins, so for thy mispent time, for the many precious hours thou hast vainly spent in sports and pastimes. Thou maist now make light of spending thy precious time in vanity and pleasure, in satisfying thy carnal Lusts, thinking never to hear of them again. But assure thy self, there is a day coming (how near thou knowest not) when thou must give account unto God of all thy merry meetings; yea of every hour spent in worldly pleasures and delights.

Now, O Young man, think with thy self how sad the

the case will be, when thou shalt recollect, how many dayes thou hast spent in sports and Recreations, and how few in fasting and humiliation; How many hours thou hast spent in Carding and Diceing, in Drinking and Tipling, and how few in Reading, Hearing, Praying, and the like.

CHAP. XXIV.

Of Moderation in seeking after Riches

III. *BE Moderate in the pursuit of worldly things, in seeking after riches, that thou maist not be drowned in the cares of them. Joh 6. 27. Labour not for the meat which perisheth, but for the meat which endureth to everlasting life. Where by Meat our Saviour meaneth all things which this world affordeth for the use of man: one kind being by a Synecdoche put for all other kinds. And by labouring he meaneth an inordinate, and immoderate endeavour, after the things of this World. For the word in the Greek ἐργάζεσθαι, signifieth to endeavour after things with the greatest earnestness, pain, and diligence. So that our Saviour doth not simply forbid the labouring for earthly things, but,*

1. *The inordinate intention of the mind of him that laboureth, when it is filled with zeal for, and with carking, distrustful thoughts about these earthly things. Oh the carnal distrust of many Worldlings, who think they shall never have enough to keep them when they are old! which is a sinful anxiety, however veiled under the appearance of providence against future necessity, whereby they do but anticipate their cares, and create a needless Distraction to themselves.*

2 *The manner of labouring; when temporal things are preferred before spiritual and Heavenly: therefore our Saviour addeth, but labour for the meat which endureth to everlasting life; that is, chiefly and especially. Look how much more excellent the soul is than the body, things eternall than those that are temporal, so much*

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more ought we, both in our judgements and affections to prefer, and pursue spiritual grace, and Heavenly glory, before these temporary trifles.

3. *The measure of labouring*, when we never think we have laid up enough; but are continually and eagerly seeking after more, our hungry hearts crying still in our ears, *Gather, Gather, lay up for the dayes to come*. When we cannot be content with food convenient, but seek after more than is needful both for the present and future maintenance of the charge God hath committed to us.

It is recorded of *Esau*, that though he was a Prophanes, earthly-minded man, yet could say to his Brother *Jacob*, *I have enough*, Gen. 33. 9. Oh then what a shame is it for such as make a profession of Religion, and would seem to be of the seed of *Jacob*, yet cannot say, *they have enough*! Oh how many Christians herein come short of *Esau*? Should you by your extraordinary care and pains attain to a considerable estate here, what would be your advantage thereby? Happily you may wear better cloaths, fare more deliciously, provide greater portions for your Children, and at last go to Hell with the more credit than the poorer sort. And is this a privilege to be so much desired, and laboured after, to descend with pomp into the pit?

Consider, I beseech you, how little good your wealth can do you? Can it free you from cares? Can it lengthen your dayes? Can it keep you from the Dropsie, Feaver, Gout, or other bodily Diseases? Can it preserve you from death, or obtain the pardon of your sins? You may indeed procure the Popes pardon, but will God sell you a pardon for money? Had you all the wealth in the World, it could not purchase Heaven for you, nor free you from hell; no nor procure you a drop of water to cool your tongue, or quench your thirst there. O who would lay out himself wholly upon that which cannot help him in his greatest distresses! *Riches avail not in the day of wrath*.

I beseech you therefore in the name of Christ, to cast out this Worldliness, and cherish it no longer: know it will prove a Murderer of your souls; it will cheat you

of everlasting happiness, and entice you into Hell by pretences of profit and advantage. It is observable, that we find not in all the Scripture that any Saint was guilty of this sin, of setting his heart upon the World, and seeking immoderately after earthly riches. We read of *Aarons Idolatry*, *Lots Incest*, *Noahs Drunkenness*, *Dauids Adultery*, *Peters denial of his Master*. But where do you read in Scripture of any Saint that was overcome with this sin? It is not to be denied, but that as the seeds of all sin are in the best of men, so likewise the seeds of this sin: but that any Saint was given up to the power thereof, we do not read. How should this consideration stir you up to a greater watchfulness against the same?

For the better taking you off from an immoderate seeking after worldly riches, weigh these few considerations.

1. *Consider the Vanity of all earthly things*, which appeareth by the Testimony of *Solomon*, whom God for his Wisdom chose, as it were, to be the *Fore-man* of a grand-Inquest empanelled to make enquiry into the state of the World, and the things therein. Having seen, and experienced, and suck'd out the juice, and even extracted the Spirits of all worldly things, to make the fuller proof of what there was in them; at length he gives in his verdict, that they were *meer vanity*, not only *vain*, but *vanity* in the abstract, and therefore altogether ineffectual to render a man truly happy, which he layeth down in this proposition, Eccles. 1. 2. *Vanity of Vanities, vanity of vanities, all is vanity*, that is, All worldly things are most vain, for thus the superlative degree in the Hebrew is usually expressed; as the highest Heaven, is called *the Heaven of Heavens*; the most excellent Song, *the Song of Songs*.

All worldly things are said to be extremely vain,

1. *Because there is no permanency in them*, Being all subject to change and corruption.

2. *Because they are false and deceitful*, deceiving such as trust in them. They promise much content, and satisfaction, but they are so far from yielding the same, that they often bring much grief and trouble of mind.

2. *Consider*

2. Consider they are not only vanity, but vexation of Spirit, Eccles. 2. 11. Though riches are nothing in themselves, yet are they full of power and activity to inflict vexation upon the spirit of a man. For there is vexation in getting them, vexation and care in keeping, and vexation in parting with them. So that Worldliness is not only a sin, but a torment and vexation, it is its own punishment. Most sins carry a delight in their face, as this also doth; but they have a sting in their Tails: That which is so beautiful in thine eye, will be gall in thine heart, and Wormwood in thy belly. As those that live godly, so thou also that wilt live worldly, must suffer tribulation; and through those many tribulations must thou enter into the Kingdom of everlasting darkness.

3. Consider that they are empty and unsavoury, yielding no true contentment to them who enjoy them. For how many do we see abounding with wealth, who yet have unquiet and discontented spirits? whereby it appears, that it is not in the power of outward things to satisfy the heart of man. True it is, these worldly riches promise contentment; and the Worldlings heart deceiving him, makes him believe, that when he hath raised his Estate to such a proportion, he will then rest satisfied, and contented: but when he hath obtained the Estate, where is the contentment? He shall not feel quietness in his Belly, but in the fulness of his sufficiency he shall be in straits, Job 20. 20, 22.

Be wise, O Young Man; if thou hast no more Grace, yet learn more Wit than thus intensely to mind, and immoderately to seek after earthly things, which when thou hast them, cannot add one Cubit to thy contentation. It is God alone that can satisfy the otherwise insatiable heart of man. That Soul that seeketh contentment in any thing below God, is like to have the same success with that unclean Spirit, which sought rest in dry places. The full Bags, or Barns, will be as empty things as his dry places; thou mayst seek rest in them, but wilt find none.

4. Consider that worldly riches, as they are unsatisfactory, so unprofitable, yielding little profit to those who have

most of them, Matth. 16. 26. What will it profit a man, though he gain the whole World, and lose his Soul? As he assuredly will, who sets his heart more upon gold, than upon Grace and Godliness: and seeketh more earnestly after worldly things, than after an interest in Christ, after the light of Gods Countenance, and the assurance of his loving favour.

Suppose a man have an affluency of this Worlds goods, yet what profit or priviledge hath he above him that enjoyeth but a competency? A little will be enough to a prudent mind, and enough is a feast. When thou hast the most, what wilt thou have more than for Food and Rayment, out of all thy store? For what's over and above, thou must be Accountant to thy Lord and Master at the Great Day, how and where thou hast bestowed it for him.

Obj. It may be thou wilt reply, that the rich may have daintier Diet, and more costly Apparel, than the poorer sort of people.

A. To which I answer, That the rich have no greater priviledge or profit thereby: because the pleasure of eating and drinking consisteth not so much in the daintiness of the fare, as in the goodness of the stomach. He who feedeth on his course fare with an hungry appetite, taketh more delight in his Meat, than he who is glutted with often feeding on his delicious fare. Neither hath the rich man any more benefit by his costly Apparel, than the poor man by his plain habit, which keeps him as warm as the finer and richer.

But how many rich Misers are there, who though they have abundance of this Worlds goods, yet have not the heart to use them, but spare from their own backs, and pinch their own Bellies to fill their Purses! What profit or benefit have such by their riches, but only the beholding them with their eyes?

Besides, no outward riches can make us better in the best things. They cannot make us more acceptable to God; neither can they make us more rich in Spiritual Grace, more Vertuous, or Religious: they cannot assure us of Gods love, nor of our future happiness: they will not profit us at the day of death, being then
like

like *Job's Friends, miserable Comforters*, adding to our grief: neither will they benefit at the day of Judgment, but rather increase our Bills of account, how we have gotten, how we have used, and spent them. Thus you see how unprofitable riches are to the owners and possessors of them.

5. Consider how riches are not only unprofitable, but also hurtful and pernicious to those, who setting their hearts upon them, do inordinately seek after the same. Hurtful they are not in themselves, and in their own nature, but through our corruption, whereby we are apt to abuse them unto evil.

1. The immoderate seeking after riches, will both keep us from the performance of Holy and Religious Duties, and distract us therein.

2. It will expose us to manifold temptations; as *1 Tim. 6. 9.* and put us upon the committing of any sin for the obtaining a little worldly wealth.

3. It will hinder us from attaining unto Heavenly Happiness; and like the Camels bunch, keep us from entering into the strait Gate.

These considerations seriously weighed, will be a special means to take off thine heart from an immoderate seeking after worldly riches.

CHAP. XXV.

Sheweth the danger of bad Company, and the advantage of good Company.

IV. **B**E careful of thy Company, especially whom thou makest thy bosom and familiar friends; for that is a matter of exceeding great concernment to thy Spiritual Welfare. This I shall branch into two Heads.

1. Avoid the Society of wicked and prophane persons.

2. Desire and imbrace the Company of the Godly.

1. Avoid the Society of wicked men, which hath been the bane and ruine of thousands of Young Men. I do not say

that all manner of Society with graceless and prophane persons is sinful and unlawful, and that thou oughts not to come at all into their company, nor to have any intercourse and commerce with them in buying, selling, and the like. But thy care must be to avoid all intimate society and familiarity, yea, and all needless and unnecessary conversing with them.

1. For first, *It is exceeding dangerous without a just Warrant, and Calling, to be much in the company of wicked and prophane men*, especially such as are Scoffers of Religion, and Traducers of good men, who by their loose Conversation, and continual railing against Religion, and the Professors thereof, will take off thine heart from all love and delight in holy and Religious exercises, and work in thee a distast and contempt of the ways of Godliness.

There is a secret and bewitching power in prophane company, to imployson and pervert even the best disposition, sin being of a contagious nature, more infectious than the Plague; and the Soul much more catching of the contagion of sin, than the body of any infectious disease. It is a thing of great difficulty, ordinarily and intimately to converse with wicked men, and not to be rainted with their sins. For besides that they are apt to infect others, we are very apt to receive the infection, having the seeds of all sins remaining in us. *Joseph* though he were a Vertuous Young Man, yet living in the *Kings Court*, soon learned to swear ordinarily by the *Life of Pharaoh*, Gen. 42. 13, 14.

Common experience telleth us, how many hopeful Young Men, who have blossomed fairly, and brought forth some good fruit, yet by frequenting the company of wicked and lewd persons, have proved very prophane and debauch'd. The *Philosophers* do well observe, that all waters, both in colour and taste, do participate of the nature and disposition of those grounds through which they pass. In like manner men do participate of the disposition and manners of those, with whom they frequently and familiarly converse.

2. *It is not for the honour of Gods Children, to hold intimate society and converse with wicked men; men being*

ing generally reputed to be of their temper and disposition with whom they ordinarily and intimately converse; according to that old Proverb, *Birds of a feather will flock together*. The company, in which thou delightest, sheweth what courses thou lovest, and what spirit thou art of. If therefore thou delightest in the company of lewd and prophane persons, thou hast cause to suspect that thine heart is not right. The beloved Disciple John makes it a sign, *That we are passed from Death to Life, if we love the Brethren*, 1 Joh. 3. 14. And 'tis Love that makes their company delightful. And what sign is it in thee that lovest and associatest with the haters of the Brethren? Search and consider if this do not mark thee out for one whose Soul abideth in death.

Therefore, O Young Man, as thou desirest to keep up the credit of Religion, thine own Reputation with the godly, and the hopes of thine own uprightness with God, beware of evil workers, and as much as possible, keep out from among them. And whensoever thou dost occasionally fall among them, abide there with fear, not with pleasure, and no longer than needs.

3. *By an unnecessary conversing with prophane men, thou makest thy self accessory to their sins, even to their Blasphemies, Ribauldry and Prophaneness*. For by thy silence thou givest a secret consent to their wickedness, and so makest them thine own.

4. *Intimate and needles society with the wicked, will make thee liable to their punishments*. He that walketh with wise men shall be wise, but a Companion of Fools shall be destroyed, Prov. 13. 20. that is, whosoever partake with wicked men in their wicked ways and courses, shall assuredly partake with them in their punishments.

Therefore S. John, as it is recorded of him, going to the Bath at Ephesus, there met Ebion, and Cerinthus, two blasphemous Hereticks, belching out their blasphemies against Christ: whereupon he made all the haste he could out of their company, fearing some eminent Judgment from the Lord to fall upon them. Who was no sooner departed, but presently the house fell

down, and destroyed them with their Companions.

Ah Young Man, know assuredly, that if thou needlessly and frequently associatest thy self with wicked and prophane persons, thou wilt partake of their Plagues. If therefore thou art engaged into evil company, speedily withdraw thy self from them. The *Physitians* rule, in reference to persons infected with the Plague, is good to be observed towards prophane company; *Cito, Longe, Tarde.*

1. *Speedily flee from their company.*
2. *Flee far away.*
3. *Return slowly to them again.*

Now Visited persons are not more infectious than lewd company; therefore as thou regardest the health of thy Soul,

1. *Speedily flee from them.*
2. *Flee far away.*
3. *See them amend, before thou returnest to them again.*

Never expect to be one of Christs true Disciples, till thou leave that accursed Fellowship. Hadst not thou better say to them, *Depart from me, I will know you no more*, than have Christ say to thee at the Great Day, *Depart from me into everlasting fire, I know you not.* For one of these will certainly be, if thou dost not here depart from thy lewd Companions, leaving their Society, thou must hereafter depart from Christ into Hell fire; where instead of roaring and singing, there will be weeping, and wailing, and gnashing of teeth.

But it is not only the company of dissolute, scandalous persons; as Drunkards, Swearers, and Scoffers of Religion that I would advise thee to shun; but even persons *meerly civil, dead-hearted, formal Professors of Religion*: Let not these be the Companions of thy choice, or thy Bosom Friends, who being unacquainted with the Mysteries of the Gospel, and the Power of Godliness, cannot minister any savoury profitable discourse to their hearers: So that whosoever shall frequently associate himself with such, neglecting the Communion of Saints, he will soon find his zeal for God, and the ways of godliness much cooled; his

fervency

servency in holy duties much abated; his love to God, and his people much lessened; yea, and an universal decay of his Graces insensibly to grow upon him. So that a Christian instead of proceeding forward in Religion, and growing in Grace, he will go backward, and find a spiritual decay in himself.

Therefore, O Young Man, in the choice of Friends for thine intimate Acquaintance, and familiar converse, seriously think of this.

II. *Desire and imbrace the company of the Godly, who may further thee in the way to Heaven, make them thy familiar Friends and Companions.* The more thou conversest with such, the greater increase wilt thou find in thy self of Knowledge, Faith, Love, Zeal, Humility, and other Graces. The very presence of a Religious Person, much more his gracious speeches, his holy advice, his seasonable reproofs, and his godly Conversation, will be a great help to thee in the way to Heaven. There is a certain vertue in the words and behaviour of men indowed with Heavenly Wisdom, which (by the blessing of Gods holy Spirit) doth work effectually on those who are conversant with them, for the enlightning their minds with the knowledge of God, and his Truths: for the inflaming their hearts with a love to God, and zeal for his glory.

O Young Man, thou canst not imagine what spiritual advantage may be got by conversing with holy gracious persons; especially if thou beest careful to treasure up those Christian experiences thou hearest from them, and what else may make for thy spiritual good. Thus will the Communion of Saints be improved to the edification of Saints.

Having done with the *Directions* which concern *your selves* in particular, I now proceed to such which relate to *others*.

CHAP. XXVI.

Sheweth wherein a peaceable Disposition consisteth.

I. **BE** peaceable towards all. Rom. 12. 18. *If it be possible, as much as lieth in you, live peaceably with all men.* Those two phrases, *if it be possible*; and, *as much as lieth in you*, though they may seem limitations of the duty, yet they are also amplifications thereof: and shew, that there must be nothing wanting in our endeavours, but our utmost ability must be put forth in following after peace. A peaceable Disposition consisteth in these eight things.

1. *In a backwardness to give offence unto others.* A man of a peaceable disposition will forbear all provoking language, and carriage, or whatsoever may stir up others unto wrath. I confess too many Young Men are like unto the troubled Sea, continually casting forth the foam of passion and fury: but he who hath peace in his heart, will shew it in his words and actions.

2. *In an unaptness to take offence when given*, well knowing, that it is the sudden taking an offence that doth occasion strife and contention, rather than the giving it; as it is the second blow that makes the fray. Many out of their pride think it a point of baseness, ignominy, and disgrace, to put up the least wrong: But Solomon saith, Prov. 19. 11. *It is the glory of a man to pass over an offence*, taking little notice thereof, and putting the best interpretation on it. If God were strict to mark what we do amiss, what would become of us? God indeed is strict to mark what we do well: if there be any little good in the midst of manifold imperfections, Gods way is to pass by the imperfections, and take notice of the good.

O Young Man, if thou wouldst behave thy self as a Child of God, and a Son of Peace, be not strict in observing every petty injury, and offence done unto thee; but rather pass them by, taking no notice of them.

3. In a forwardness to be reconciled unto those who have wronged thee. I have read that there was sometime a variance between two Famous Philosophers, *Aristippus*, and *Æschines*; *Aristippus* at length goeth to *Æschines*, and seeks for Peace and Reconciliation; and withal said, Remember, though I am the Elder, yet I first sought for peace. True, said *Æschines*, and for this I will ever acknowledge you the Worthier Man; for I began the strife, but you the peace.

But, O Young Men, how many of you come far short of *Aristippus*, (though an Heathen Philosopher) in this particular, thinking it no disgrace to break the Peace, but a disgrace to seek it? Forgetting how *Abraham* humbled himself so far, as to go to *Lot* for Peace and Reconciliation: the *Superiour* to the *Inferiour*, though the injury done was on *Lot's* part, and not on *Abraham's*.

Surely whosoever will be the Children of *Abraham*, must follow the steps of their Father *Abraham*; and though elder in years, and greater in place, yet go first to their Brothers for peace and reconciliation. Yea, herein we shall imitate God, and thereby shew our selves the Children of our Heavenly Father, who first seeks unto us who have grievously sinned and trespassed against him. Alas! if God had not began with us, when should we have sought to him? we should have stood out with him to all Eternity. Now is it the honour of God to begin with us poor Creatures? And is it not the honour of a Creature to begin reconciliation with his Fellow-creature.

4. In a willingness to part with thy right for peace sake. When men stand upon terms of extream right, there peace is usually broken, and contentions are ingendred, The World may count this an Effeminate softness, but it is the truest prudence. I deny not, but a man of a peaceable disposition may with a good Conscience seek to recover his own by Law, provided that it be not for every small, trifling matter, and without all private revenge, and inward hatred, and after all amicable means and remedies have been used. For the Law is to be used only as Physick for those diseases, which cannot otherwise be cured.

5. In a patient bearing the wrongs and injuries of others done unto thee. Matth. 5. 19. saith our Saviour, *Resist not evil; but whosoever shall smite thee on the right Cheek, turn to him the other also, &c.* which words are not to be understood simply, and literally, but comparatively; as if he had said, *Rather than revenge thy self, by rising up against him that hath smitten thee on the right Cheek, turn to him the other also;* that is, be more ready to receive another wrong, than retaliate the former; rather than thou shouldst revenge thy self of a small injury, be ready to receive a greater.

Neither is this exposition of our Saviour to be applied only to real blows, to smiting by the hand, but also by the tongue, to the suffering of reproaches: as if he had said, *If a man shall speak disgracefully and reproachfully of thee, be so far from casting dirt in his face, by reproaching and reviling him again, as rather be ready to receive and bear greater reproaches and disgraces.*

6. In a willingness to forgive the wrongs and injuries of others offered unto us; wherein we are like unto God in one of those Excellencies whereof himself glorieth. For in *Exod. 34. 7.* where we have an enumeration of the Names of God wherein he glorieth; this is one, *Forgiving iniquities, transgressions, and sins.* They therefore that forgive the wrongs and trespasses of others done unto them, shew themselves like unto God in this his Excellency.

Besides, our forgiving the trespasses of our Neighbours committed against us, is made the condition of Gods forgiving of us. *Forgive, and ye shall be forgiven,* Luk. 6. 37. *And if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* A dreadful word to all such who are of implacable spirits, who will revenge their wrongs, but will not remit them. Wouldst thou not be forgiven? wouldst thou not that God should revenge upon thee the wrongs thou hast done him? O tremble; he will certainly do it, he will not forgive thee, unless thou forgive thy Brother. Take heed what thou dost man, retain not revenge, no nor ill will in thine heart; for 'tis a vain thing to say,

I forgive, whilst thou maligest in thy heart, and retainest a grudge within thee. Thou never forgivest till thou forget also, so far forth as never to remember thy Brothers wronging of thee to his prejudice. This is the forgiveness thou wouldst have from God, *that he remember thy sins no more*: And this is the forgiveness that God expects from thee to thy Brother; and so he expects it, that thou art at this point, either forgive, or thou shalt never be forgiven; either forget thy Brothers trespasses, or God will remember thine.

7. *In a readiness to do what good Offices of love and kindness we can unto those who have wronged us.* For which we have the Command of Christ, *Matth. 5. 44. But I say unto you, love your enemies, bless them that curse you, do good to them who hate you.* It is not sufficient to speak friendly and peaceably, but we must shew our peaceable disposition, by doing good unto those who have wronged us. To requite good for good is civil courtesie; to requite evil for evil is malicious policy; to requite evil for good is hateful ingratitude; but to requite good for evil is true Christian Charity, which goeth beyond all the Heathenish love in the World. This is a Lesson hard to flesh and blood, but the more difficult it is to nature, the more earnest should be our endeavour, and the more comfortable will be our practice.

8. *In a forwardness to make peace between others, who are at variance.* This is accounted by many worldly Politicians a thankless Office, because they may incur the displeasure, and lose the friendship of both Parties. But what if thou shouldst lose the friendship of one or two men, yet by doing thy duty to thy Neighbour, thou shalt gain the favour of God, which will abundantly recompence the loss of any mans Friendship.

Besides, though it should prove a thankless work, yet there is a blessing promised thereunto: *Mat. 5. 9. Blessed are the Peace-makers, for they shall be called the Children of God*; that is, they shall attain to this Privilege and Prerogative, to be the Children of God. And saith the Apostle, *James 3. 18. The fruit of Righteousness*

is sown in peace, of them that make peace; that is, such as make peace between others, do sow the seeds which afterwards will yield sheaves of comfort into their bosoms. Yea, by labouring to make peace, they sow the seed of everlasting reward, which afterwards they shall receive. So that the glorious rewards which follow this duty, do abundantly recompence the inconveniencies and mischiefs which sometimes accompany the same.

CHAP. XXVII.

Sheweth how to carry our selves towards others.

II. **A**Nother Duty incumbent on thee, which relateth to others, is this, *Be affable and courteous unto all, avoiding all morose and supercilious behaviour. Religion requires Courtesie, as well as Piety; Good Manners together with Good Consciences. Many Moral men who have no saving grace, yet herein carry themselves like Christians. What a shame is it then for Christians, who have truth of Grace in them, not to carry themselves like Moral Men!*

This will exceedingly grace your carriage, and make your company welcom, and acceptable unto all. Yea, it will win the hearts of all with whom you have to do, and even knit them unto you. *Dauids courteous carriage made all the servants of Saul to respect him: Yea it is said, All Israel and Judah loved him, 1 Sam. 18. 16.*

On the other side, *Churlishness, Bitterness, Testiness, and such other Vices, which are contrary to this Vertue, alienate mens minds from them; yea, and exasperate them against them.*

But withal take notice, that this courtesie and gentleness must neither make thee an Hypocrite, and Dissembler, nor over-familiar with thy Inferiours, especially such as are in subjection under thee. For Gods Image, which all Superiours carry, must be respect-

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ed of them, and accordingly must they carry themselves.

Nor yet must this make any over-remiss in reproving Offenders; for so would this comely Vertue be turned into an hurtful and dangerous Vice: indeed it serveth to sweeten reproofs, that they may be better accepted. Be courteous to all, but beware of connivence, much more of compliance with evil men in their sins. Let not pretence of being courteous, draw thee aside to be vicious.

III. *Carry thy self humbly towards all men, thinking better of others, than of thy self.* The truth is, that man who well knoweth himself, knoweth more of himself, of his own weakness and vileness, than he can know of most others; and therefore he may well have a meaner esteem of himself than of others, especially such as are of his Rank, and betwixt whom there is not too too palpable a difference. If he have apparently better gifts than others, yet his humble mind will make him think that others may have more true inward grace, and sincerity, because he knows more of the deceit of his own heart, than he can of others.

This Vertue of Humility, though it be primarily seated in the heart, yet from thence it extendeth it self to a mans outward conversation, and proves a most lovely and adorning Grace, which doth adorn our Christian Profession, and obtaineth favour both with God and Man: whereas a proud, haughty spirit, is hated both of God and Man. *Solomon* ranketh haughty eyes, in the first place, among such things as the Lord hateth, and his Soul abhorreth, *Prov. 6. 17.* As for man, he naturally hateth pride in another, though he love and like it in himself: which is a great condemnation of the sin of pride.

But as for the humble and lowly-minded man, he doth exceedingly gain the hearts and affections of others unto him. Humility is so comely and graceful a Grace, that it makes him who is decked therewith amiable, and gracious in every mans eye. Whereas none are more disdained than the proud, none are better respected both by God and Man, than the humble: for it is abundance

dance of Grace that makes men humble, as it is abundance of Fruit that maketh Trees most bow. God highly prizeth them; and accordingly bestoweth his choicest graces on them. Men usually lay up their richest Wines in the lowest Cellars; and God lays up his choicest mercies in the lowest hearts. *Yea God himself delights to dwell in the humble Soul*, Isa. 57. 15. God hath but two Thrones, the *highest Heavens*, and the *lowest hearts*: He overlooks the frame of Heaven and Earth, to look on a poor, humble heart; *Isa. 66. 1, 2*; not with a bare look of intuition, but with a look of favour, complacency, and delight. *Though the Lord be the most high, yet hath he respect to the lowly*, Psal. 38. 6. They are *Gods Jewels*, in high esteem with him: yea they are *Gods Glory*, Isa. 4. 5. They give all glory to God; and therefore God loves to exalt them to honour. So that Humility is the readiest way to Honour.

Many make it the chief design, and the main business of their lives, to contrive how they may be great and honourable in the World; and often it is that Honour flies from them, as the shadow from him that pursues it. But if they would study to be humble, and so carry themselves towards all, they would find that the speediest way to exaltation. For saith Christ himself, *Mat. 23. 12. Whosoever shall exalt himself, shall be abased, and he that shall humble himself, shall be exalted*, even to honour here, if God sees it good for him; but howsoever to glory hereafter, which is the highest and best preferment; for (*Mat. 5. 3*) *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven*.

True Humility stands in being low in our own eyes, and being content to be low in the eyes of others. Get this *Heart humility*, and that will prevent those thoughts which would puff thee up in thy self, and those lofty carriages which tend to *set thee up* in the World. Let it be thy care to approve thy self in all good Conscience towards God, and let him alone to take care of thy good name among men.

V. Be as serviceable to others as thou canst. As it was the meat and drink of our blessed Saviour to be doing good

good unto others : So let it be thy meat and drink, even thy chief delight, to be doing all the good thou canst. Let not any opportunity of doing good slip out of thy hands, but as the Wise Man adviseth, Eccles. 9. 10. *Whatsoever thy hand findeth to do, do it with all thy might* ; that is, whatsoever ability, or opportunity of service God affordeth unto thee, either in thy general or particular Calling, improve it with all care and diligence : endeavour with thy might to do all the good that possibly thou canst in thy Generation.

This we find was the mind of our Saviour ; for, saith he, Joh. 9. 4. *I must work the work of him that sent me, while it is day.* Now what was the work of Christ, but to do all manner of good, as any opportunity was offered, whether by word or deed. The phrase used by the Evangelist, ἐργάζεσθαι τὰ ἔργα, *to work the work*, is an *Hebraism*, and implieth a *thorow acting or doing of a thing* ; a doing it heartily, and that with all care and diligence. Thus should we make it our chief care and endeavour, yea the main and principal work of our lives, to do all the good we can in the world, accounting that the happiest time in which we can do the most good. And surely it is the greatest honour we are capable of here, to be any way serviceable to God, and his people ; and that which will bring much peace and comfort to our Souls and Consciences. Be not a man for thy self, be a common good, be willing to serve thy Generation. Let it not be said of thee, It had been as well for the World, if this man had never been born.

CHAP. XXVIII.

Of Mercy towards such as are in misery; which implieth both a compassionate heart, and an helping hand.

V. **B**E merciful towards such as are in misery, Luk. 6. 36. This mercifulness, or mercy, is such a compassion of the heart, whereby a man is moved to help and succour others in their misery. So that true mercy hath in it two things.

1. *A compassion, or laying to heart the miseries of others.*

2. *An inclination and readiness to succour and relieve them, according to their misery.* It comprehends affection, and action; the former being the Fountain and Foundation of the latter; and the latter the Stream and Demonstration of the former. So that in the compassion of the heart, and in the act of relief, consists the true nature of Mercy.

1. The former we find often pressed in Scripture; as Job 6. 14. *To him that is afflicted, pity should be shewed to his friend.* Put on therefore, saith the Apostle, Col. 3. 12. *as the Elect of God, holy, and beloved, bowels of mercy.* Which is a Metonymical form of speech, often used in holy Scripture, whereby is meant pity, and compassion towards them that are in any misery, or affliction; yea such a measure of pity and compassion, as affecteth the heart and bowels; and that with as true a touch and feeling, as if we our selves were in the same case with them.

If we consider the nearness of conjunction, and communion that one Christian hath with another, we may well be convinced of the equiry of this duty. For we are all Sons of one Father, all Members of one Body: In respect thereof there should, nay there ought to be such a sympathy and compassion in the Members of the Mystical body, I mean among Christians, as there is in the

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Members of the *Natural Body*. Now we know that in the *Natural Body*, if one member suffer, all the members suffer with it; as the Apostle expresseth, 1 Cor. 12. 26. which place *S. Austin* in his tenth Tractate on *John* explaining, excellently sheweth the mutual compassion between the Members of a *Natural Body*; Behold, saith he, the foot treadeth on a thorn, and see how all the members condole it; The back bends it self, the head stoopeth, the tongue complaineth, as if it self were pricked, the eye searcheth it out, the hands do their best to pluck it out; yea, every member of the body is compassionately affected with it. And surely such a sympathy and compassion there ought to be amongst Christians, who are all Members of one Body, whereof Christ Jesus is the Head.

II. *Thy compassionate heart must have a helping hand.* For the nature of true mercy consisteth as well in the act of relief, as in the compassion of the heart. Thou hast not done thy duty in pitying the distressed, unless thou likewise relieve them. As that Faith, which is alone without works, doth not justify us: so that pity, which is alone without works, doth not justify our Faith. In vain therefore dost thou boast of thine inward compassion, unless thou likewise afford thine outward contribution: which we find joyned together, Deut. 15. 7. Thou shalt not harden thine heart, nor shut thine hand against thy Brother; but thou shalt open thine hand wide to him; that is, thou shalt give unto him freely and bountifully, contrary to the forenamed shutting the hand.

For thine encouragement unto this kind of Mercy.

1. *Know that outward works of mercy are sweet smelling Sacrifices wherewith the Lord is well pleased.* These are the Oblations which he now requireth. The Sacrifices of the Old Law are abolished, and done away, ever since our blessed Saviour gave himself an Offering; and a Sacrifice of a sweet smelling favour unto God. The Evangelical Sacrifices which the Lord requireth of us under the Gospel, are the Sacrifices of Prayer, Praise, and Charity. So that if we will be offering up Sacrifices acceptable and pleasing unto God,

they must be either *the Calves of our Lips*, even the *Sacrifice of Prayer and Praise*, or else the *Sacrifice of Charity*, which the Apostle in *Phil. 4. 18.* termeth, *An odour of a sweet smell, a Sacrifice acceptable and pleasing unto God.* The Altar on which this Sacrifice is to be offered, is *the Back of the Poor.* What greater argument can there be to inforce this Duty of Charity, than to consider, it is acceptable and pleasing unto God? For what ingenuous Christian would not do that which is acceptable unto God.

2. *We are not so much Lords of our Estates, as SteWARDS; and therefore ought not to appropriate all unto our selves; but to communicate some part thereof to the Poor, unto whom something out of our Estate doth belong.*

3. *All profession of Religion, without works of Charity, is but hypocritical. For this is pure Religion, and undefiled before God, to visit the Fatherless and Widows in their afflictions, 1 Jam. 1. 27.* that is, the comforting and supporting such as are in want and misery, doth evidence the truth of our Religion.

4. *Consider the benefits which follow and accompany our works of Charity.* For thereby we bring glory to God, adorn our Christian Religion and Profession; and not only make glad the hearts of the poor, whom we relieve, but likewise refresh our own Souls, in that our works of Charity will evidence, as the truth of our Religion; so likewise of our Faith; for *Faith without works is dead*, it's not a living, but a dead Faith, which manifests not its life by working.

Therefore, O Young Man, be perswaded for the time to come to be more charitable, knowing it is not so much a mercy to have wherewithal to do good, as to do good with what we have. And let thy giving out be proportionable to what the Lord hath given unto thee. *1 Pet. 4. 11.* *If any man minister, let him do it as of the ability which God giveth.* They who are rich in this worlds goods, ought to be rich in good works; the greater thy receits are, the greater ought to be their returns.

CHAP. XXIX.

Sheweth the necessity of restoring ill-gotten Goods.

VI. **C**arefully restore what thou hast stoln, or unjustly got. It is very sinful to get things wrongfully, and no less to keep what is wrongfully gotten; therefore the Law requireth restitution of stoln and ill-gotten goods; as *Exod. 22. 1. Lev. 6. 2, 3. &c.* Restitution is not an arbitrary thing, left to our will to do, or not to do, but an act of Justice, to the performance whereof we are bound by the express letter of the Law. Whosoever he be that hath wronged another, either by detaining what he hath borrowed, or by getting by fraud or oppression; ought to make satisfaction, by restoring either the thing it self, or the value and worth of it: yea, not only the bare value, but likewise the damage done to the person wronged by detaining his goods.

Q. What if the party be not able to make full satisfaction for the wrong he hath done?

A. If he be not in truth able to make full satisfaction, yet he must restore so far as he is able, and his Estate will reach; and God will accept the will for the deed, according to that of the Apostle, *2 Cor. 8. 12. If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

2. He must humbly acknowledge the wrong he hath done. If satisfaction cannot be made by *Restitution*, then it must be by *Humiliation*.

3. He must shew himself willing to restore whatsoever he hath unjustly and fraudulently gotten; and promise satisfaction whensoever God shall inable him thereunto:

Q. What if the Party wronged be dead?

A. Then restitution ought to be made to his *Executors* or *Administrators*, or *Heirs*; and if they cannot be found then to the poor, making them his *Heirs*; and thereby

thou wilt turn thy Debt into an Alms; and in shewing thy self just, do a work of Mercy.

What thou dost herein, let it be done speedily. As thy Repentance must be speedy without delay, so must thy Restitution: For what true Repentance can there be without Restitution? *Zacheus*, we read, upon his Conversion made present Restitution, *Luk. 19.8.* knowing his Repentance without it was but counterfeit and vain. It is not sufficient to purpose and promise Restitution, but it must be presently done. For thou knowest not what a day may bring forth: thou mayst either be taken from thy riches, or thy riches may be taken from thee, and thou thereby be altogether disinabled to restore according to thy purpose.

Though for the present thou mayst please thy self with thine ill-gotten goods, yet if ever thy Conscience be enlightened, and made sensible of the evil of sin, thou wilt find no quiet therein, till thou hast made restitution. Ill-gotten goods will be to thy Conscience, as the *Canaanites* were to that good Land: It is said, *the Land groaned till it had spewed them out.* So thy Conscience will travel with grief, till it be delivered of thine ill-gotten goods. *Seneca* tells us of a *Philosopher* at *Athens*, who having bought a pair of Shooes upon trust, and afterwards hearing that the Shoo-maker was dead, flattered himself, for a while, with a conceit, that the Money due for the Shooes was his own, and that he should never be called upon for the same. But his Conscience being afterwards awakened, he was so terrified with the thought of his injustice, that as one affrighted, he ran with all speed to the mans Shop, and finding the door shut, he flung the Money in at the Window, saying, *Though the good man be dead, yet the Money is due from me.* If an *Heathen* made such conscience of restoring what was anothers, and not his own; how much more shouldst thou, who art a Christian, make Conscience of restoring whatsoever thou hast stoln, or fraudulently gotten from another, and doth not properly belong unto thee?

Obj. Happily thou wilt say, I am willing to make restitution, but unwilling to have the thing known, because thereby my Credit and Reputation will be exceedingly blasted.

A. For

A. For the preservation of thy Reputation, thou mayst make choice of some honest, faithful friend, who will deliver the Money, or Goods, and conceal thy name. Be sure restitution be made one way or other, of thine ill-gotten goods.

1. Because otherwise they will prove a Moth to consume the rest of thine estate.

2. It is the only way and means whereby thou canst make recompence and satisfaction for the wrong thou hast done unto thy Neighbour.

3. Common Justice and Equity requireth restitution so far as thou art able. *Cicero*, and divers others amongst the Heathens, by the Light of Nature acknowledged as much. What a shame then must it needs be for Christians, who have the light of the Gospel added to the light of Nature, not to acknowledge and practise this necessary duty!

4. This is the fruit worthy of repentance which we are commanded to bring forth, *Mat. 3. 8.* And which will evidence the truth thereof. Hereby *Zacheus* testified the truth of his repentance, *Luk. 19. 8.* It is not thy confession unto God of the wrong done to thy Neighbour, nor thy mourning and forrowing for the same, that will obtain the pardon of the sin, without restitution, so far as thou art able: where that is wanting, all thy sorrow and repentance will do thee little good. This was the Judgment of *S. Austin* confirmed by all Divines to this day, that *Non remittitur peccatum, nisi restituatur oblatum*, No remission of sin, without restitution of goods, or money, so far as the party is able.

Hast thou therefore, O Young Man, in the time of thine Apprenticeship been unfaithful to thy Master, and stoln any thing from him, or any other, as thou expectest to find mercy from God, and to obtain the pardon of thy sin, resolve forthwith to restore the same; otherwise it will prove not only a Moth in thine estate, but the ruine of thy Soul. If thou part not speedily with thine ill-gotten goods, thy Soul is like to go for them. And what will it profit thee to save thy goods, and lose thy Soul?

CHAP. XXX.

Sheweth the necessity of performing Relative Duties.

VII. **H**ave special regard to the Duties thou owest to thy Relations, wherein consisteth a great part of a Christians work. If God hath blessed thee with a Family, let thy care be that God may be honoured therein, by a constant, conscionable performance of holy and religious duties. *Relative Duties* do more demonstrate Piety, and true Godliness, than *General Duties*. The work of Grace in mens Conversations doth appear much in the Duties of their Relations: If therefore thou profess Godliness, manifest the truth and power of it in performing the Duties of thy Relations.

Whatsoever men may talk of Godliness, except it appear in a conscionable discharge of the duties of their Relations, all their talk and profession of Religion is to no purpose. Except a Servant be diligent and faithful to his Master, a Child dutiful to his Parent, a Wife loving and obedient to her Husband, all their profession of Religion is in vain. So unless Masters, Parents, and Husbands, be careful and conscionable in the discharge of the duties of their Relations, all their talk of Godliness is to no purpose.

Therefore, O Young Man, have special regard to thy *Relative Duties*: if thou be not good therein, thou art not good at all, what shew of goodness soever thou makest. A good man, but a careless Master, carelets of the Souls of his Servants! A good man, but an harsh, unkind Husband, these cannot well stand together: Men are really what they are relatively: except thou art relatively good, thou art not really good. Be therefore exactly conscionable in the duties of thy Relations. If thou beest a Master, a Governour of a Family, be just and merciful to thy servants, careful for the saving of their Souls. If thou beest an Husband, be kind and loving

ving to thy Wife, let all thy Commands be in love, then will they be more chearfully obeyed. If thou beest a Father, be careful in the education of thy Children, bringing them up in the nurture and admonition of the Lord: As God hath made them thy Children by Natural Generation, do thou endeavour to make them his Children by a Religious Education. Know that relative duties and graces do very much grace Religion.

Q. What are those special relative duties which are incumbent upon Masters and Governours of Families, in reference to those under their charge?

A. 1. *Let your houses be daily perfumed by a Morning and Evening Sacrifice of Prayer and Praise unto God.* Both which were appointed under the Law, *Exod. 29. 38, 39.* and this shadowed what was to be performed under the Gospel. God renews his mercies to you every Morning, and protects you every night from manifold dangers whereunto you are subject: and can you be so ungrateful and unmindful of him, who is every moment so mindful of you, as not to offer up unto him a Morning and an Evening Sacrifice?

2. *Let the Word of God be frequently read in your Families,* which is not only the Foundation of Faith, and the Well-spring of Saving Wisdom, but also the ground of Godliness, and the Guide of Practice, *able to make you wise unto Salvation, 2 Tim. 3. 15.* We cry out against the Pope and Popish Clergy for locking up the Scriptures in an unknown Tongue from the Laity, not suffering them to have a Bible in their Mother-tongue: whereas many Masters amongst us deal much alike with those under their charge, who if they do not lock up the Scriptures from them, yet neither do they unlock them to them, by causing them to be read among them. Certainly did you seriously consider the benefit that might redound to your servants by a frequent hearing the Word read, you could not but be more frequent therein. Are any of them addicted to Drunkenness, Lying, or Swearing? who knows but upon hearing the threatenings in Gods Word denounced against those sins, they may for the time to come abhor and avoid the

the same? Or are any of thy servants unprofitable, and disobedient unto thee? who knows but upon hearing the duties of servants read out of the Word of God, where they are commanded *to be obedient to their Masters in all things, and to serve them not with eye-service, as men-pleasers, but as the servants of Christ with singleness of heart*; as Ephes. 5. 5, 6. they may become more obedient and profitable unto thee! So that, methinks, for thine own good, as well as theirs, thou shouldst cause the Word to be frequently read in thy Family.

3. *Set some time apart in every Week to Catechize those under thy charge, teaching them the chief Principles of Religion*; than which there is no better means to keep them from the errors of the times. If he be worse than an Infidel who provides not for the bodies of those in his Family, what then is he who takes no care of their Souls, neglecting to instruct them in the Principles of the Oracles of God?

Content not thy self with a dead, distracted manner of serving God, but stir up thy self to a lively, spiritual performing those holy duties thou takest in hand. To draw near unto God with our bodies, and honour him with our lips, when our hearts and spirits are removed from him, is no better than a mocking of God, which he abhors and detests.

V. *As a means and help for the constant performing these Family-duties, have special care of the choice of thy Yoke-fellow, that thou marry a Vertuous woman, one who is related to Christ, at least one that liketh and approveth the best things.* If thy Wife be not a promoter of Godliness in the Family, she will be a hinderer thereof. The Scripture in setting forth the wickedness of Jehoram, renders this as the reason thereof, *that he had the Daughter of Ahab to Wife*, 2 Chron. 21. 6.

Therefore, O Young Man, in seeking after a Wife, it will be thy wisdom:

1. *To look more after righteousness, than after riches; to inquire more after her Piety, than after her Portion; to know rather with what Religion she is indued, than with what Estate she is indowed.* Alas what is the richest

Portion,

portion, the most exquisite Beauty, and the rarest parts, in comparison of a mind inobled with Grace and Vertue?

A Wife, as well as an Husband, is the greatest outward comfort or cross in the world: So that to err once in the choice of a Wife, is in a manner to be undone for ever. Therefore, O Young Man, be sure thou seek unto God by Prayer, for his direction and assistance in this great work, upon which much of thy future happiness or misery doth depend.

2. Next to Piety, Prudence and Discretion is to be looked at in a Wife. For wisdom exceeds folly, as much as light exceeds darkness, Eccles. 2. 13. And indeed what is Beauty without discretion, but as a Jewel of Gold in a Swines snout, Prov. 11. 22. And Solomon, by way of commendation, setteth forth a prudent Wife to be a special gift, and principal blessing of God, such as excelleth all other temporal blessings whatsoever.

3. Marriage-affection requires some external amiable-ness, that she be a pleasing person in whom thou mayst delight: Though (as the Wise Man speaketh, Prov. 31. 30.) Favour be deceitful, and beauty vain; because they are subject many ways to decay, and vanish away; yet favour and beauty may serve for the rooting, and settling of affection at the first.

4. In regard that Marriage is the Foundation of a Family and Posterity, a Portion is not to be contemned, though not chiefly to be desired. Therefore in seeking a Wife, let not wealth and riches be chiefly in thine eye, as if thou wert going about a Purchase, and wert to Wed not the Woman, but her Wealth: but look more to her inward goodness, than to her worldly goods.

Lastly, For a conclusion of the whole, In the careful observation of all these directions, give diligence to make thy Calling and Election sure. It will not suffice me to press thee to do something, that so thou mayst have hope; I would perswade thee to thy whole duty, that so thou mayst have assurance that it shall be well with thee. And less than I have here advised thee to, will not suffice thee to make sure for everlasting. He must be

be an *Universal Christian* that will be an *assured Christian*; there is as much required to assurance, as is required in the whole Scripture.

Well, what sayst thou? wilt thou henceforth adventure thy Soul on conjectural and deceitful hopes; or wilt thou set to it to make sure for Heaven? What shall I say more to perswade thee? Give me leave, e're I dismiss thee, to urge upon thee an argument or two. Whatever thou hast to do here, make sure for hereafter. For.

1. *Nothing temporal can be made sure.*

2. *If things eternal be made sure, it's no great matter though things temporal remain at the greatest uncertainties.*

1. *Nothing temporal can be made sure.* This World is a World of uncertainties; *The riches of it are uncertain riches*, 2 Tim. 6. 17. The pleasures of it are uncertain pleasures, worldly Friends are uncertain Friends.

The Wheel of Providence is ever turning: Now one's at the top of the Wheel, and then another and another; and he that was just now at the top, by and by tumbles down, and the Wheel runs over him. How often do rich men break, and poor men get up in their rooms, and then tumble down after them, and give place to him that comes next. To day thou hast an Estate, but who can tell what thou mayst have to morrow? Such an uncertain World this is, and at such uncertainties are the things thereof, and there's no preventing it.

It's good to be sure of something. Since Earth can never be made sure, thou art the more concerned to make sure of Heaven. To have all at uncertainties, both here and hereafter, this is such a misery, as every one that is wise will do what he can to prevent.

2. *If things Eternal be made sure, it's no great matter though things Temporal be at the greatest uncertainties.* This world is uncertain; a world of changes, of disappointments, vexations, and all kinds of troubles: Why, let it be so; so Heaven be sure, no matter for all these lower uncertainties.

Young

Young Man, thou art going forth into the world, how thou mayst prosper in it, notwithstanding all thy skill and care, God only knows, who can tell what crosses thou mayst meet with in thy very entrance, that may dash all thy hopes? And if thou hast never so fair and hopeful a beginning, yet who knows what may be thy lot before the end of thy day? Why now wouldst thou get above all casualties and crosses, and at once be a Conquerour of all the World? Wouldst thou have thy quiet and contentment out of the reach of Winds and Storms? and be able to live chearfully in every condition? make Heaven sure, and 'tis done! Thou mayst then hoise up thy Sails, commit thy self to the Wind and Seas, make on thy Voyage, and never be appall'd at the Storms on the way: whilest thou hast this assurance, thou shalt come safe to Harbour, and not an hair of thy head perish.

Thus have you, dear Youths, the desires and breathings of my Soul after your happiness here, and blessedness hereafter, expressed in some useful directions suitable to your present state and condition, shewing you how to deport and carry your selves, both in your General, and Particular Calling so, that you may please God in all things here, and live with him in everlasting blessedness. Now my hearty request to you is, that you will not content your selves with a bare reading of them; but resolve, with the assistance of Gods Grace, to enter upon the real practice of them. And oh that the Lord, who alone teacheth to profit, would please so to set them home upon your hearts, that they may tend to your spiritual good here, and eternal salvation hereafter.

O Young Men, you are now Flowers in the Bloom, you are those *First-fruits* which should be offered to the Lord: Oh that now you would consecrate your selves unto God, and his service: Oh that while you are Young, you would with *Isaac*, give your selves to Prayer and Meditation; and with *Samuel*, serve the Lord from your Youths; and with young *Solomon*, study to know, and serve the God of your Fathers; and with *Obadiah*, fear the Lord from your Youths; and
with

with young *Josiah*, do that which is right in the sight of the Lord: And to these ends, with *Timothy*, from your Youth, addict your selves to the reading of the Scriptures, which are able to make you wise unto Salvation. Oh that you would set these mens lives as Copies for your imitation, giving up your selves intirely, and unfeignedly to the Lord in a truly gracious life.

O Young Men, you are now in your preparations for Eternity; and therefore had need to be very watchful over your selves, *to see that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil*, Ephes. 5. 15. Little do you consider how much dependeth upon this moment of time, which God for the present is pleased to vouchsafe unto you, even no less than the whole weight of Eternity. Upon your well or ill improving of your time, and Talents here, depends your everlasting condition, that Estate which is to be for ever and ever. Oh what folly and madness then must it needs be in you, to suffer your Lusts, or wicked Companions, to steal away this Jewel, your precious time, which is more worth than all the world! Oh that for the future you would so live every day, as those that live for Eternity. It is sadly evident, that too too many losing their first and tender years, in conclusion lose their Souls also.

O Dear Youths, Behold the Arms of Free Grace are yet open to imbrace you, if now you will abandon your Youthful Lusts, and cordially turn unto God, who is willing to forgive, yea willing to forget all former miscarriages upon the reforming your lives; *Turn ye, turn ye therefore from your evil ways, for why will ye die?* Ezek. 33. 11.

In this small Treatise, I have set before you Life and Death, Heaven and Hell, Happiness and Misery. Know assuredly, that as you chuse now, so shall you speed hereafter. Oh then for the Lord Christ's sake, and for the sake of your poor Souls, chuse that good part which shall never be taken from you: walk in the path which leadeth to life, and happiness, that you may not perish, and be tormented with the Devils in hell fire to all Eternity.

And now, my Friend, I bid thee farewell. Take these words along with thee, let them ever be before thine eyes, and upon thine heart, and then go on thy way. Good Counsel be with thee, that thou mayst guide thine affairs with discretion: and good success be upon thee, that thou mayst eat the fruit of thy good doings. I wish first that thy Soul may prosper, and then I also wish that thy Body may prosper, and thy Family may prosper, and thy Estate may prosper, as thy Soul prospereth.

The Lord be with thee in all that thou settest thine hand unto. The Almighty bless thee; let his blessing be upon thy labours; let his blessing be upon all thy substance: let him help thee in thy work, and increase thy store: let his Sun shine upon thy Tabernacle, and let the light of his Countenance make glad thine heart, let him guide thee with his eye, hold thee in his hands, carry thee in his bosom, till he hath lodged thee safe in the Everlasting Rest. *Amen.*

FINIS.